STATISTICAL ACCOUNT

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OF THE

NATIVE STATE OF MANIPÚR,

AND

THE HILL TERRITORY UNDER ITS RULE.

BY

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THE territory which constitutes the native states of Manipur consists of a large extent of hill country and of the valley proper of Manipur.

Its boundaries on the north are the Angami country and the hills overlooking the valley of Assam; on the south the boundary is undefined, and abuts on the country inhabited by the various tribes of Lushai, Kukis, and Sutis; on the west, the British Province of Kachar; and on the east, by the Kubo Valley and part of Upper Burmah. It lies within latitude 24° 30′ and 25° 60′ north, and longitude 93° 10′ and 94° 50′ east.

Area.—The total area of the territory is between 7 and 8,000 square miles, and that of the valley proper about 650 square miles. As the country has never been surveyed and mapped, the area stated above is merely approximate, and represents the size of the territory as nearly as possible.

The valley proper of Manipur is situated almost in the centre of the large tract of mountain country extending between Assam, Kachar, Burmah, and Chittagong.

Population.—The population of the valley of Manipur and that of the surrounding hills are estimated to be about 74,000 hillmen and 65,000 Manipuris, total 139,000 souls.

No changes of parganas have taken place; but some disputes regarding the boundaries on the north, *i. e.*, between Naga Hills District and Manipur, and on the east between Burmah and Manipur, have arisen. These boundaries will be definitely settled during the ensuing cold season.

The largest tract of country under the Manipur rule is that situated in the hills, and inhabited by various tribes, divided, however, into the two great sections of Nagas and Kukis.

In 1835 the British Government, for the preservation of a friendly intercourse, and as a medium of communications with the Manipur Government, and, as occasions might require, with the Burmese authorities on that frontier, and more especially to prevent border feuds and disturbances, which might lead to hostilities between the Manipuris and the Burmese, deemed it necessary to retain an officer in the character of Political Agent at Manipur. In 1851 the future relations with the state of Manipur of the British Government was declared, and a public avowal of the determination of Government to uphold the present raja, and to resist and punish promptly any parties attempting hereafter to dispossess him, was made. In 1861 Government contemplated to withdraw the Agent from Manipur, but on a reconsideration of the arguments for his retention was not carried into effect.

Description of Capital.—The sadr station or capital is called by the Manipuris imphal, which simply means a large collection of house; in it resides the raja and the chief officials, the political agent, &c. This village, for it is nothing more, covers a large extent of ground, and contains a population estimated at 35,000. The houses are constructed of wood and bamboo; some of them, however, especially within the enclosure where the raja resides, are of large size and height. Of brick buildings there are very few, and comprise the raja's powder magazine, a gateway, a curious pair of symmetrical buildings forming part of the sides of the road leading through the centre of the raja's enclosure, and of the object of which no account can be given, and a few Hindu muts scattered here and there throughout the capital.

The name "Manipur" is thus accounted for by the Manipuris, who quote the Mahabharut in confirmation of its accuracy: they say—The name is from mani, a jewel; this jewel was formerly in the possession of the rajas of the country ages ago. The country was at one time named Mahendrapur, or Mahendrapahar (name of a high hill situated but a short distance to the east of the capital), but on a raja, by name Babrá Bahá, coming into possession of the jewel, which formerly belonged to a Nag Raja, or Serpent King, and the gadi, he changed the name to Manipur. The name for the Manipur Valley, recognized amongst the Manipuris themselves, is "Maithi laipak," or the country of the Maithis: this name is not used out of the country. The Burmese call it Katha, Assamese Mikli, Bengalese Moglai, a corruption of Mikli.

The imphal (town) and its suburbs are divided into four sections, *viz.*, Khoái, Khurai, Oángkhai, and Jaskul. Each of these sections has its own tháná, and again each tháná has its three hidels or parganas, all of which are subject to the orders of the officer in charge of the sections.

The number of houses in section Khoái are 2,267, Khurai 649, Oángkhai 703, and Jaskul 2,118, in all 5,737. Allowing on the average of five persons to each house, the population will be 28,685.

The following list will show the different castes occupying the 5,737 houses enumerated above:—

Castes.	House.	Population.
Brahmans	308	1,540
Ganaks	31	155
Raja's family	101	505
Kshatrias	4,256	21,280
Baisyas	42	210
Kayasths or kyasts	99	495
Sudras	498	2,490
Hári and chámárs	97	485
Musalmans	305	1,525
	5,737	28,685

The four thánás of the four sections are named Thabal, Jarpok, Langpok, and Sengmei.

In Thabal the hidels or parganas are called Khekmul, Subuntongba, and Lakshminagar.

The houses in Khekmul are calculated 539, Subuntongba 243, and Lakshminagar 338, total 1,120.

The hidels or parganas in Jarpok Tháná are Athokpum, Jarpok, and Kekru.

There are 373 houses in Athokpum, 305 in Jarpok, and 345 in Kekru, total 1,023.

In tháná Langpok the hidels are Langpok, Hainupok, and Oonam.

In Langpok the houses are calculated to be 415, in Hainupok 265, and in Oonam 141, total 821.

In tháná Sengmei the hidels are named Sengmei, Lanku, and Kháná Chaubah.

There are 439 houses in Sengmei, 309 in Lanku, and 291 in Kháná Chaubah, total 1,039.

Of the different castes inhabiting the above houses, the Manipur authorities have no reliable information.

In addition to the above, there are the following Police Thánás for the protection of the country :—

On the North-East	... Sugomang.	On the South-West	... Moiráng.
„ North	... Sekmai.	„ South	... Sugunu.
„ North-West	... Makhing.	„ South-East	... Pulong.
„ West	... Samupul.	„ East	... Sektah and Chandrakong.

Scenery in the Valley.—The scenery in the valley is very uninteresting and monotonous; rice-fields, swamps, small muddy rivers, bamboo clumps, barren hills of low elevation, common-looking villages,—these are the principal features met with: the presence of the varying outline of the hills surrounding the valley, however, relieves all this, and redeems what would otherwise be tame and uninteresting.

To the traveller between Kachar and Manipur, the first view of the valley of Manipur is obtained from the eastern slope of the Limatol Range of hills, nearly 2,500 feet above the plain below. It is striking and peculiar; immediately on crossing the ridge the tree jungle disappears, and the eastern slope of the hill range is bare and covered with grass; scarcely a tree is to be seen, save in the ravines which occur at intervals along the range.

General appearance of the Valley.—Looking down on the valley, the object which first prominently presents itself is the Logták Lake, lying in front, and to the right with the low bare hills which skirt it reflected on its surface. In the cold weather, when all vegetation is comparatively dried up, the general aspect of the valley from above is not inviting; it looks barren and bleak. To the south of the Logták Lake up to the boundary of hills in that direction, the valley is almost entirely uncultivated and covered with grass jungle, scarcely a tree being visible. To the north and east villages are seen, and in the distance, to the north, in a corner under the hills, lies the capital; here the country is well wooded and more densely populated than in any other part. Towards the east, the view is bounded by the Hirok range of hills, which divides the valley from that of Kubo and Upper Burmah. In the valley are several small ranges of hills running in various directions, nearly all bare of trees and covered with scanty crops of grass. Several rivers from the north and west are seen entering the Logták Lake, from which emerges one river, which, uniting with others, flows from the valley to the south.

The general shape of the valley is that of an irregular oval; its length is about 36 miles, and greatest breadth about 20.

The highest ground is towards the north, where the capital is situated, the lowest at the Logták Lake, and near it, towards the south and south-west, the ground again rises. The general conformation of the valley is that of a shallow saucer, the lowest part of which is the Logták Lake.

Report on Geology.—Our knowledge of the geology of the country has not been in the least improved. The universal prevalence of dense

and impervious forests, extending from the summits of the mountains to their bases, has restricted observation to those portions that have been laid bare by the action of the torrents and to some few of the most conspicuous peaks and ridges. In that portion of the tract which extends between Manipur and Kachar, a light and friable sandstone of a brown colour, and a red ferruginous clay are found to prevail on the lower heights. On reaching the more lofty elevations, these are succeeded by slate of so soft and friable a nature as in many instances to be little more than an indurated clay; it is distinctly stratified in very thin layers, which generally dip slightly to the southward. Petrifactions of the different species of woods growing on the borders of the nalahs are very numerous. Among the central ranges, west of Manipur, limestone has been found cropping out from the banks of the streams, and it has since then been found in the north, south, and east. The rocks found on the hills between Manipur and the Kubo Valley are, on the Manipur side, composed of different varieties of sandstone and slate, more or less compact in its structure. On the Kubo side, hornblende and iron stone are found with agalmatolite and fuller's earth, which are dug from the ground not far from Moreh to the extreme south-east of the valley. North of Manipur the rocks become more solid and compact, and the great central ridge, about where the Gramei tribe dwells, is composed of hard grey granular slate at the ridge, having about the base boulders of granite. That coal of an inferior quality exists in the hills to the north-east of the Manipur Valley is apparently certain, but the nature of the deposits or their quality is unknown. No metals of any kind are found or worked in the hills. The mineral productions of the valley may be mentioned as only two in number, iron ore and limestone. No metal other than iron has as yet been found in the valley.

Hills and Mountains.—The following is a list of the hills and mountains within Manipur Territory; the approximate heights of some of them along the line of road between Kachar and Manipur are added:—

South-west ...	1. Mukru Range	Elevation, 1,500 feet.
	2. Nungjaipang.	
	3. Kalá Naga or Akinalong	„ 3,600
	4. Kumbirong.	
	5. Nungba	„ 3,450
	6. Khulel (Mongjorong).	
	7. Kawpum Range, west of Kawpum Valley ...	„ 3,300
	8. Ditto east of „ ...	„ 4,700
	9. Loanglol-Kholel Limatol.	
	10. Nungshai.	
	11. Ngarail Limatah.	
	12. Lumbangtong overlooking the Manipur Valley	„ 5,600

North ...	1. Kowbru.	6. Muram Kholel.	10. Phubah.
	2. Nungphow.	7. Mao Range.	11. Koleah Ching.
	3. Myang-khong.	8. Tangal Hills.	12. Angamei.
	4. Sudiem.	9. Kutung Laiya.	13. Kohima.
	5. Thimbah Karung.		

North-east ...	1. Mukok Ching.	8. Ngari Molong.	15. Chutong Lumlai.
	2. Mapom Ching.	9. Thyboong.	16. Hungdung.
	3. Mukeng Ching.	10. Lyi.	17. Ok-khurul.
	4. Chuoyai Ching.	11. Prowi.	18. Huining.
	5. Khamsole Ching.	12. Tangkhul.	19. Nungbi Nunghar.
	6. Lysul Ching.	13. Lupah.	20. Mukubang.
	7. Kajai Ching.	14. Mupithel.	21. Chatik.

West ...	1. Khonga Khul. 2. Lang Khong.	3. Aung Khul. 4. Akhui.	5. Khebbu Chin
South ...	1. Thang Ching. 2. Khong Sungkul. 3. Lelhang Chingsang.	4. Chungbeole. 5. Tseklapai. 6. Hangsi-pat-lel.	7. Suitol 8. Molbung. 9. Chibu.
East ...	1. Hirok. 2. Waba Ching. 3. Kaiphum Ching.	4. Unapokpi. 5. Uchalpokpi.	6. Hainupokpi. 7. Numthow.

Hill ranges, their direction, height, &c.—The hill ranges found within the area under Manipur rule generally run nearly north and south, with occasional connecting spurs and ridges of lower elevation between them. Their greatest altitude is attained to the north about four days' journey from the Manipur Valley, and here hills are found upwards of 8,000 feet above the level of the sea. From this point south until the sea is reached, towards Chittagong and Arracan, there is a steady decrease in the height of the hill ranges; to the north, again, until the Assam Valley is reached, there is the same gradual decrease in height. The general aspect of the hill ranges is that of irregular serrated ridges, occasionally rising into conical peaks and flattened cliffs of bare rock. Occasionally, as in the western range of hills overlooking the Manipur Valley, the summit of the hills presents a more open and rolling character, and facing the valley is an extent of hill land comparatively flat and of considerable size.

Extent of Hill Country.—By far the largest tract of country owned by Manipur is that situated in the hills surrounding the valley. The total area of the hill possessions of Manipur is probably about 7,000 square miles, and the population is roughly computed at 74,000. This area has gradually extended since the re-establishment of the Manipur power after the Burmese war of 1824.

Forests and Vegetations.—The whole of the hill ranges lying between the valleys of Kachar and Manipur, and far to the north and south, are densely clothed to their summits with tree jungle. Almost the only exception to this has been already stated in the description of the Manipur Valley, and refers to the hill slopes facing it. These slopes have been steadily cleared of their timber, consequently they present a denuded appearance. The tree forest presents great variety; and in the ranges lying west of the Manipur Valley there are large forest tracts of trees comprising Nágesar, jarul, India-rubber, tun, oak, ash, &c., &c. Fir trees do not seem to exist in the hills immediately adjoining the Government road. Bamboo jungle is everywhere plentiful. Towards the north, in the valleys dividing the hill range one from another, the forest trees attain immense sizes and heights, and where this kind of forest exists, the bamboo is uncommon. In the Hirok Range, lying between Manipur and Burmah, the jungle is much more open, and very large trees are rarer than either towards the west or north, and the bamboo is confined to the low-lying ground and ravines. Fir trees are occasionally seen, but are not plentiful. The tea plant is found in this range, and apparently spreads over a very large area. Teak is common on the slope overlooking the Kubo Valley. The Manipuris say that a thorough search has been made for the tea plants in the hill ranges lying between Kachar and Manipur, but without success. Although this may be the case, the soil everywhere between the two valleys appears well adapted for its growth. The cinchona would most likely also grow well on the slopes of the hills, especially those lying nearest to the Manipur Valley and in the Hirok Range. The tea plant is common in the hills to the

north. The only parts of the immense tracts of forest land lying in Manipur territory which are utilized to any extent are those of the Jiri forest and the hill slopes lying nearest to the valley. From the hills to the south of the valley most of the wood used in building is obtained, some of the varieties are said to be proof against the ravages of the whiteant. From a tree, found in the hills to the north-east in considerable numbers, a black resinous fluid is obtained, which is used for japanning by the Manipuris. The fir tree when met with is highly resinous, and the trees are of large size. Near the salt wells to the north-east of the valley, on the first low range of hills rising from it are numerous clumps of fir; this tree seems to diminish in numbers as the hill ranges in that direction are ascended. To the south the fir is plentiful. Palm trees are quite unknown in the hill ranges throughout the whole hill territory, with the exception of one place on the eastern slope of the Hirok Range, near Tumu in Burmah, where a few supari trees grow; on the western slopes of the hill range lying between Manipur and Kachar and in the Jiri forest there are no palms.

The slopes of the hills, with few exceptions, are easy, and can be traversed both by ponies and men. The passes that lead through them will be described hereafter in giving the account of roads in the district.

Rivers in the Valley.—The rivers of any volume flowing through the valley all take their rise in the hills to the north and north-west, and are insignificant in size and breadth, although carrying a large body of water with a rapid current during the rains.

Names of Rivers.—The chief rivers are named the Impal, Eril, Thôbal, Nambul and Nambol. The first three, rising in the hills to the north, flow eastward to the Logtâk and do not fall into it; the other two, which rise to the north and north-west, fall into the Logtâk, from which one stream the Kortak emerges; this eventually joins with the others to form one river, the Sugunu, which flows south, and eventually falls into the Ningthi or Kyendweng River in Upper Burmah below the town of Gendat.

The Iril or Khongbar River, which flows through the capital, rises in the hills to the north of the Manipur Valley; this river is navigable for a short distance only for small boats from the capital; further progress is then impeded by rocks and rapids. The junction of the rivers of the valley south of the Logtâk Lake forms one river by name "Maithi Turel" or Manipuri River; it is also called "Achowba" or large; it goes also by many other names amongst the Manipuris. This river flows nearly due south, and enters the hills at Sugunu to the extreme south of the valley. This river is navigable for small craft with difficulty for two days below Sugunu, when further progress is barred by lofty falls. The Maithi eventually falls into the Ningthi or Kyendweng River, some distance below the town of Gendat in Burmese Territory.

Rivers in Hill Territory.—The rivers crossed in the hills lying between the Manipur valleys and Kachar, and which are the largest and most important of those rising or flowing through its hill territory, are as follows:—

Jiri River.	Erung River.
Mukru River.	Lengba River.
Barak River.	Limatak River.

The Jiri River.—Coming from the west, the first river met with after leaving Lakipur is the Jiri, which forms the boundary between British and Manipur Territory from its source to its termination in the Barak. The Jiri rises in the hills to the north-east of the Kachar District, and flows

nearly due south until Godám Ghât is reached; here it makes a bend and flows west to Jiri Ghât, where the Government road crosses; making another bend here, it flows south again, and after a course of about 12 miles falls into the Barak River. From its junction with the Barak, it is said to be navigable for small dingis for five days.

In the dry weather the Jiri is fordable; it is also crossed by a propped foot bridge of bamboo; during the rains a ferry boat conveys across passengers. The river is about 40 yards wide, and its bed is full of snags and trunks of trees. On the Manipur side of the Jiri commences a large and valuable area of dense forest, which extends on either side, but especially in a southerly direction for many miles; this forest contains much valuable timber, India-rubber, &c.

Mukru River.—The next river met with descending the Mukru Range to the east is the Mukru, which flows nearly parallel with the Jiri. Rising east of the Jiri from the hills to the north near the Burail Range, which separates the watershed of Assam from that of Manipur, it flows south and falls into the Barak, about 18 miles below the point at which it is crossed by the road from Kachar. The Mukru is not navigable for any part of its course. This stream is beautifully clear, about 45 yards broad and well stocked with mahseer fish. It is easily fordable in the dry season; the bottom is of large pebbles and round water-worn stones; the water about knee deep. In the rains, and when the water is too high for fording, a bamboo raft is used, which is attached to strong canes stretching across the river from bank to bank and fastened to trees; the raft moves along the canes and is pulled across by the party on it. The current is swift in the rains, and is too deep to be fordable for several months.

Barak River.—The Barak, the largest and most important of the rivers in the Manipur hill territory, rises east of the Mukru under the Burail range of mountains; flowing south-east, it receives in its course, besides several small unnamed streams, first the Mukru, next the large river which rises further east than the Barak, the Erung; still pursuing a southerly course, it receives at the southern spur of the mountain range, continuous with the Kalá Naga range of hills, the Tepai River which flows north from the Lushai country. The Barak now makes a sharp bend and flows nearly due north until it receives the waters of the Jiri, after which the one river thus constituted, still named the Barak, enters British Territory and flows west through the Kachar Valley. The Barak is named by the Manipuris the Quaiy, and is said to be navigable for canoes for about one day above its junction with the Tepai River. This river is fordable in the dry weather, with the water thigh deep; the bed of the river is of small boulders, and the stream at the ford is about 60 yards wide, with a moderately strong current. Immediately above the ford the river expands into a wide pool, and above this again contracts between high banks. The forest jungle at this part is heavy and dense; below the ford of the Barak, on its right bank, the hill is almost perpendicular and densely clothed with trees; so high and steep is this hill, that it is sunset on the river some hours before the sunshine fades away from the summit of the hill. Like the Mukru, the Barak is well stocked with fish, and the fishing ground below the ford is remarkably good for a considerable distance.

Lengba—A small stream, runs at the foot of the hill near Nungba, a village which lies about midway between Kachar and Manipur, and nearly the same between the two principal rivers, the Barak and Erung. This stream is not navigable by boats, but easily fordable at all times.

Erung River.—The main branch of the Erung rises under the high hills about four days' journey north-west of the Manipur Valley; flowing south-west, it receives numerous small unnamed rivers and the larger ones named the Iyii, rising under the western slope of the high range of hills to the west of the valley, and the Limatak which rises in the high ranges which lie south of the Government road, and west of the hills facing the valley; this river runs nearly due north, and receiving the Iyii falls into the Erung, north of the road. The Erung, before joining the Barak, receives many small unnamed streams, flowing from the western slopes of the hill ranges through which it take its course. The Erung and the other lesser rivers above noted are not navigable. The Erung is of much the same size and width as the Barak; its bed is higher, being about 800 feet above sea level; it is fordable like the Barak in the dry season. The banks of the river are more open than the Barak, as the surrounding hills, though lofty, are more sloping. Mahseer fish of enormous size are to be seen in the deep pools close to the swing bridge.

Limatak River.—This river is of no great breadth, from 20 to 35 yards, but with a strong current, it is crossed either by fording or by a swing bridge, according to the state of the river.

The only river of any importance in the Hirok Range of hills lying between Manipur and Burmah is the Lokchao; this hill stream drains into the Kubo Valley, and is of inconsiderable size and quite unnavigable.

There are no other important rivers in the territory. All the rivers are fordable at any time during the year, and at such a distance from the sea are not affected by tide or bore.

Logták Lake.—The only important lake in the district is the "Logták." This irregular sheet of water is of considerable size, but is yearly growing less and less.

The general opinion of observers as to the formation of the Manipur Valley is, that in former ages it was chiefly a large lake, which has gradually contracted in size, until what remains of it is seen in the Logták.

Other sheets of water.—Other lake-like sheets of water exist in various parts of the valley, chiefly towards its northern extremity: in no case, the Logták excepted, does any large stream drain into them.

There are no towns on the banks of the rivers. The only traffic on the river is carried by small canoes loaded with paddy and building materials, such as grass, timber, and bamboos.

No other stream, except the Nambol, is used as a motive power for turning mills, and only in one instance by the maharaja for grinding wheat at a place close to his residence.

Fisheries.—The principal fisheries in the territory are the Logták, Ekop and Waithau lakes. In the latter a bund is annually constructed to retain the water at a certain level. At the bund, there is a toll where revenue is paid to the raja for the fish caught. The fishing in this lake is given by the raja to his cavalry soldiers in remuneration for their services. They all reside in its vicinity, and apportion the work of fishing amongst themselves, keeping what fish is necessary for their own consumption and selling the remainder for their own benefit at the toll where purchasers are invariably to be found, who take it and retail it in the Manipur Bazar.

Fish are more plentiful in the dry than in the rainy season, and the quality is inferior to that of Silhet or Kachar.

Fish.—Of fish there is a considerable variety, and the supply is plentiful. River fish afford about 13 different kinds. Of these, the most important are

It is stated that the situation of an under-ground salt spring is discovered by the presence of a peculiar mist seen hanging over the spot in the morning.

The soil and vegetation surrounding the wells show nothing peculiar, and there is no appearance of any deposit of salt on or near the surface.

The whole of the salt wells belong to the raja, and are worked for his benefit. The men employed are, however, remunerated for their labour, and a certain proportion of salt is set aside for their benefit. The proportion that goes to the raja is 30 per cent. of the quantity manufactured; the remaining 70 per cent. is divided among the workmen. The amount of salt manufactured varies according to season, the most being made in the cold weather, when the water is at its strongest. About 150 maunds a month is the average. All the men employed in this work are Manipuris of the loi caste, the lowest among the Manipuris.

No attempt has at any time been made to reach the salt itself; were this possible, there is no doubt that rock-salt in large deposits would be found.

The salt obtained is quite pure and free from smell. Its wholesale price is about Rs. 6 a maund.

Building stone and materials for metalling roads are procurable in the country.

The only parts of the immense tracts of forest lying in the Manipur Territory which are utilized to any extent, are those of the Jiri forest and the hill slopes lying nearest to the valley. The revenue derived from the above is amazingly small.

The jungle products are chiefly bees' wax, India-rubber, tea seeds, and a black resinous fluid called khair, much used in japanning. The Nagas of the surrounding hills generally trade in these products. They also bring occasionally elephant tusks for sale.

The country contains many pasture grounds, but no revenue is derived from them. There is no class in Manipur who live by pasturing cattle.

Wild Animals.—The wild animals that inhabit the valley are but few in number—tiger, a species of wild cat, pig, and two species of deer. Jackal is unknown to Manipur.

Wild fowl, comprising geese, duck, teal, snipe, &c., abound all over the valley.

Tiger.—The tiger is common in the Manipur Valley, and frequently attains a large size;—they generally confine their depredations to carrying off cattle and ponies, but man-eaters are not uncommon.

The tiger and wild hog are at times destructive to human life. In one instance a tiger got into a house, killed seven individuals, and was not destroyed until he had eaten one of them.

Mode of capturing Tigers.—As in Bengal, when the lair of a tiger has been noted and marked, it is surrounded by a strong rope net, and information is at once given to the authorities. The officer of the "Lallup" in which the tiger is found makes arrangements for its destruction, first, however, informing the raja in case he might want to kill the animal himself. Villagers are rewarded for the destruction of tigers according to circumstances, the rewards varying in value from a present of land and a robe of honor to small rewards in money, cloth and salt.

In order to keep down the number of tigers, an arrangement is in existence all over the country for trapping them; this is done by "Karrups," or tiger parties, who surround the tiger with a net. There are also scouts,

the boali of Bengal (called in Manipur "surreng") the bas machh, gna-ra, the rani machh, surrong koibi, bagmach, gna-rel, the papia-gnatel; the rest are small and unimportant. The fish inhabiting the lakes and jhils are, it is said, of 22 kinds.

The proportion of inhabitant that live by fishing is 1,400 men.

It is impossible to ascertain with precision whether any rivers or marshes are embanked with a view to cultivation, but there are many marsh land fit for reclamation.

No fewer than 17 varieties of rice are grown; these may be divided into early and late crops. The early crop ripens in three months, and is ready for cutting about September. Of late years a large quantity of the early sort has been sown. Of the early there are four varieties. The late crop ripens in six months, and is reaped about November. The great bulk of rice grown in the country is of the late varieties, which comprise 13 kinds, chiefly distinguished by size of grain and colour. The finest of these are named phourail, yentik, and loining: these are white and of large grain.

There is no class in this territory who live by river industries.

The drainage of the country is excellent, there being a steady fall towards the Logtâk Lake from whence arises the Sugunu which carries all superfluous water into the Ningthi in Upper Burmah.

Mineral Productions.—The mineral productions of the country, as already stated, are two in number—Iron-ore and limestone. No metal other than iron has as yet been found in the valley.

Iron-ore.—Iron is obtained principally from the beds of small streams south of Thabal and the hills near Langatel. It has also been found underneath the hills to the north at a place called Kameng. The ironstone is found a few feet under the surface, and is worked considerably. The loss produced by smelting the ore amounts to nearly fifty per cent. All the iron deposits are found in the valley, and are generally accidentally discovered, as Kameng was, in cultivating the fields.

Gold.—Gold is said to have been found at one time in the Kongha and Emphal Rivers, but although frequent search has been made of late years, no trace of its presence now can be found.

Limestone.—Lime was formerly entirely obtained from Sugunu; to the south of the valley the quality is good, but the quantity is becoming somewhat exhausted. The Manipuris do not quarry but only take the surface deposits. Towards the north recently, about two days' journey from the capital, large deposits have been found. Other places surrounding the valley are also worked. On the Jiri River, on the Kachar frontier, lime has also been found, but it is said that the deposits are unimportant and of indifferent quality.

Coal.—To the south-east, in the hills, it is reported a kind of coal is found, but as to the extent of the deposits no information can be obtained. Of the quality nothing can be ascertained, except that the burning power is bad.

Salt.—Nearly the whole of the salt consumed by the Manipuris is obtained from salt wells situated in the valley. A small quantity is occasionally imported in times of scarcity from Burmah and Kachar.

The principal salt wells are situated at the foot of the hills to the north-east, about fourteen miles from the capital; they are four in number, and are named Ningail, Chundrakong, Sikhong, and Waikhong; they all lie close together, and are surrounded by villages, wherein reside those engaged in the salt manufacture. Wells have been opened in other parts of the valley, but the supply has not been remunerative.

called "Whiroi," whose duty it is to mark the lair of the tiger, which is then surrounded by the "Karrup."

Now that fire-arms are common in the country they are always used in despatching the tiger. Spearmen are also always present, but their services are seldom required. Formerly when spears alone were used, many fatalities occurred.

When the raja is present at the killing of a tiger, great crowds assemble of both sexes, and all the headmen with sepoys, &c., are present.

Deer.—The best time for deer-shooting is about March, at which time the grass jungle is burned, and the young grass shoots up; at other times the deer retire into the hills. It is at this time, when jungle is being burned, that the wild boar is very dangerous. Driven out from their shelter by the fire, are apt to run a muck and attack all before him. The hare is quite unknown in the country.

Wild Fowl.—The valley towards the Logták Lake during the cold season positively swarms with wild fowl, especially geese. Both the geese and ducks met with in the valley are fine birds, and make good eating. The wild fowl, especially the geese, nearly all migrate to the hills during the hot weather; they are said to proceed to a lake in the hills about three days north of the Manipur Valley.

Of other birds, there are mostly the varieties common to eastern Bengal. The only crow seen is the large black variety. Kites are few in number; singing birds, varieties unknown by name, are common; their song is chiefly heard in the early morning.

The wild animals found in Manipur Hill Territory may now be briefly enumerated.

Elephant.—This animal exists in large numbers both to the north and south of the Manipur Valley, also to the south of the Government road and in the Jiri Forest. The hill-men hunt and kill them for the flesh and tusks.

Tigers.—These are not very plentiful or destructive; they are chiefly found following up the herds of elephants, upon whose young they prey.

Leopards.—These are few in number.

Wild Cats.—Of these there are several varieties.

Bears.—Of these there are two varieties, one small, and one large and fierce. They are both black, and are mostly found to the north.

Deer.—Of these, there are said to be a large variety of a brown colour, probably Sambar, the variety peculiar to Manipur, of which a few only are found in the hills; three varieties of small deer, ravine deer, barking deer (this variety is plentiful), and a small red deer.

Wild Goat.—One variety very rarely seen of a reddish brown colour and short hair.

Wild Pig.—Plentiful and very large; tusks very long, and curved upwards.

Porcupine.—Plentiful.

Wild Buffalæ.—This animal is found to the south of the valley only.

Wild Methna or Hill Cow.—This animal in a wild state is now rare, and is found to the south only.

Rhinoceros.—Is found only in the hills to the east and south.

Flying lemurs.—Are said to be not uncommon.

Mole or Mole-rat.—This animal is said to be found of a reddish colour. Should a Manipuri meet this animal on the road, he will not pass the place until he has caught and killed it; he afterwards splits the animal length-ways,

and flings the halves on either side. If the animal cannot be caught, it is considered a very bad omen, and the journey is resumed reluctantly.

Rat.—This animal is very plentiful in the hills, and is of large size. This rat often occasions great destruction of the hill-man's crop; they appear in immense swarms at times, and their coming is said to be simultaneous with the flowering of the bamboos. These swarms are common in the west and south; they appear suddenly, it is said, at night, and eat up the ripened but standing grain, and the stores in the villages disappearing as rapidly and mysteriously as they come. Their last appearance was in 1868, when they invaded the Naga villages lying close to the Manipur road, and committed so much damage, that supplies of rice had to be sent to the sufferers from the Manipur Valley. Besides this rat, there is also found the common brown rat and musk rat. Mice are also common.

Otter.—Of this there are two varieties, one large, and the other small.

Monkeys.—Hoolook, there are plentiful; lungoor, a large monkey resembling the ourang-outang, is said to be found to the north; the common brown monkey, a small reddish monkey, which is said to hide its face when observed by men.

Rats and flying-foxes, birds, jungle-fowl, partridge, quail, snipe, hawks, kites, black crow, doves, eagles of a black colour are said to be found in the highest peaks; owls, parrots, small birds in great variety, mostly without song.

Snakes.—The boa-constrictor is found in the dense forests to the south, and is said frequently to attain a large size; other small varieties of the snake tribe are found in the jungles, they are all or nearly all innocuous.

Reptiles in the Valley.—Manipur appears to be singularly free from dangerous reptiles; poisonous snakes are nearly, if not quite, unknown. The cobra does not seem to exist in the valley. The natives mention the existence of a green hill snake, which is said to be poisonous. Small harmless snakes are common enough. Large serpents are said to be found in the dense jungle in the hills and the swamps to the south of the valley.

The marshes in the vicinity of the Logták also afford a retreat to serpents of a formidable size. Other places in the valley are infested by the serpent tribe; some of them are exceedingly active and bold, as the tanglei. This snake is very fond of ascending bamboos, along the branches of which he moves with great velocity, and if enraged, throws himself from an extraordinary height upon the object of his anger. His bite is said to be mortal. This, added to his great activity and fierceness, makes the tanglei an object of much terror. This snake is quite as active in the water as he is on dry land. The Manipuris speak too of a snake-god called Kharow which, when met, utters a loud sound, like an ox bellowing, and spits his venom to a great distance.

Insects, as butterflies, moths, crickets, &c., are plentiful, but present nothing peculiar to those of Eastern Bengal generally.

The mosquitoe is very common and troublesome during the hot season; they disappear during about two months of the coldest part of the year.

Honey-Bee.—A small variety of the honey-bee is common in the valley. Another variety of large size, named "Khoibi Namthow," is found chiefly towards the southern extremity of the valley. This bee makes its nest underground, and it so hollows out the ground and weakens the surface, that cases are not unfrequent of pedestrians breaking through and being seriously and even fatally injured by the stings of the insects. The only sign of the nest below is a withering of the grass over the spot. The

Manipuris catch this bee, and by tying a thread round its body, so retard its movements, that they are able to follow it up and discover the nest. The insects are then smoked out at night and the honeycomb extracted. The honey is considered a great luxury.

The whiteant is common and destructive: children eat it in the winged state; they will also eat the grass-hopper.

Deaths from wild beasts and from snakes are very rare; none have been heard of for the last few years. No reward is paid for snake killing. No trade is carried on in wild beast skins, and the *feræ naturæ* contribute nothing towards the wealth of the district.

No attempt to take a census has ever been made. The population of the valley of Manipur, including only Manipuris, not hill-men, was estimated by McCulloch in 1859 at 50,000; in 1868 at from 65,000 to 70,000.

The following is a list of the different castes of men living in the valley. In the Meithei or Manipur Proper—

Brahman.			Pheesooba	or	Dhobí.
Ganak.			Kolesaba	or	Goldsmith.
Kshatrias.			Sumkokpa	or	Nápit.
Kirtaná	or	Baisya.	Thao Soomba	or	Teli.
Larik Yengba	or	Kayasth.	Thang-ga	or	Fisherman.
Thang Zaba	or	Kámar.	Eithibee	or	Hárí.
Phoosaba	or	Kumár.	Musalman	or	Meithei Pangal.
Pheesaba	or	Jogí.			

The Brahmans only are exempted from all duties and taxes.

The peculiarity of the Manipur Eithibee or mehter caste is that he will perform his useful but filthy office for the raja and his family alone.

To the different classes of people according to the Lallup system various and differing employments are assigned. Amongst the Meithei or Manipuri population, there are four great divisions in their order of seniority as follows:—

Laipham. Kapham. Ahalloop. Nehároop.

These, again, are divided into the following classes, the names of which, with the nature of their employment are herein stated:—

Sub-division of Classes.

1. Ningthow Selba	Raja's body and house servants.	13. Poogaí	Charge of money-chest.
2. Laima Selba	Rani's ditto.	14. Maiba tul	Strikers of gongs.
3. Maiba Sunglel	Medical practitioners or kabiraj.	15. Doolai Baba	Chuprassies and messengers.
4. Pacha	Court of Justice for women.	16. Apalba	Mounted troops.
5. Pena Khongba	Musicians and singers.	17. Doolai roe Sung	Carry doolais.
6. Sagol Sung	Overseers of the royal stables.	18. Sebuk Thang-sooba	Raja's sword-bearers.
7. Samoo Sung	Overseers of the elephants.	19. Oo-saba	Carpenters.
8. Arángbá	Butlers, look after the food.	20. Low roongba	Cultivators.
9. Thángja-pánaba	Overseers of blacksmiths.	21. Thánq-jaba	Blacksmiths.
10. Bolodeo Seino	Ditto of firewood.	22. Kon-sába	Jewellers and workers in brass.
11. Phauroongba	Ditto of rice.	23. Koodumba	Bone-setters.
12. Thoomjaoroongba	Ditto of salt.	24. Ahaiba	Metal-casters.
		25. Sungle	Cutcherry work.
		26. Sungooba	Ditto.
		27. Lai-kai	House-builders.

After the above come the following:—

Phoongnai.—This class were formerly slaves of the raja (according to another account they still are so), who were liberated and formed into a

separate class; they chiefly reside at a place called Tengkul, near the western slope of the hills. They are Manipuris, and number about six hundred.

Potsungba.—These take care of the raja's property. Tengkul act as gardeners, &c. They both belong to the Phoongnai.

Ayokpa—Consist of Nagas and other hill-men, who have at any time become fugitives and become destitute. They have been settled in the valley by the various rajas, and supported by them for a time; they are allowed to cultivate one "pari" of land (about 2 acres), and perform "lallup" the Manipuris do.

Kei.—Slaves of the raja, and formerly Nagas. They cultivate land chiefly on account of the raja, each family cultivates two paris, half of which goes to the raja, half for their own support. They also have to do their "lallup" besides, like the others; during that time, they are chiefly employed in making brooms and baskets for use in the raja's stables. They number about 200 families.

Loee.—The Loee is not recognized as a pure Manipuri; they appear to be descendants of the former inhabitants of Moirâng, one of the original tribes which formerly occupied the valley to the south. They were formerly independent, but were reduced ages ago by the Meitheis; hence the name Loee or "subdued," which was given them after their subjection. They profess to be Hindus, but are not recognized as such by the orthodox. The Loee caste seems a sort of "limbo" for nondescripts of all descriptions. Manipuris are frequently degraded to Loee as a punishment. In this case should it not be remitted, which it usually is after a time, the punishment descends to the wife and family of the culprit who become Loees. All descendants of people of low caste, other than Musalmans, seem to be consigned to the Loees. They are, perhaps, the most hard-working and useful class of people in the valley. All the men are employed in salt-making. Silk manufacture and fishing belong to this class. The Loees appear to have a separate language. One village of them, called Sengmai, speak a language only understood by themselves; this language is said to have an affinity with the Burmese. Amongst the Loees are a section chiefly engaged as fishermen on the Logtâk Lake, who do not perform lallup, but pay tribute to the raja.

This most probably arose from the necessity of having no risk of the supply of fish, for fish forms the staple of the food of the people. This branch of the Loees is called Sel Loee. They consist of about 250 families or 1,500 men, women, and children, and each family has to pay tax of about Rs. 2-4 monthly. This seems a very severe tax, considering the poverty of the country, but it is said that they very frequently make very large hauls of fish, which they are allowed freely to dispose of without any restriction; also that in bad seasons the amount of tribute is reduced. Of the Loees in the valley, the Sel Loee is considered the lowest. There is a village to the south of the valley named Sugunu, and containing about 300 or 400 people, who are descendants of Manipuris formerly reduced to the Loee caste. They are chiefly employed as wood-cutters and house-builders.

Moyangs.—The moyang class are descendants of Hindus who originally emigrated from the west, also of such captured by the Manipuris, in arms against them. They formerly occupied a village built upon a raised mound, named the Moyang Yoomphal. This place is deserted since the Burmese invasion in 1824, more especially for its want of fertility, and they are now scattered over the valley. They number about 1,000 people.

Musalman or Meithei Pangal.—There is a considerable population of Musalmans, descendants of settlers from Bengal for the most part; they number about 900 families or 4,500 men, women, and children. They chiefly reside to the east of the capital. The Manipuris say that from great antiquity Musalmans have formed part of the population of the valley, as well as Hindus. The Musalman population appears, before the devastation of the country by the Burmese, to have attained a very considerable amount; but, as was the case with all the other sections of the Manipur community, the greater portion of it was carried into captivity by these ruthless invaders, and the present Musalmans are the descendants of the few that then escaped being captured. The Musalman population has undoubtedly arisen almost entirely from emigrant Bengalis, chiefly from the districts of Silhet and Kachar, who have formed connections with the women of the country and settled in the valley. All the Musalmans have a decidedly Bengali cast of countenance. They chiefly follow the trades of gardening, turning, carpentry, pottery, &c.; numbers of them also serve as sepoys, and nearly all the buglers and drummers attached to the raja's army are Musalmans. They have over them a kazi, who is appointed by the raja. They have no masjid, and are, for the most part, very ignorant of the religion they profess. Their women conform to the customs of the country as regards non-seclusion. They have the reputation of being an honest, hard-working class, and perform lallup as Manipuris.

Other Foreigners.—Several other individual foreigners reside in the valley, as Hindustanis and Sikhs. A few Burmese have also settled in Manipur Territory. There are no inhabitants whatever of European descent.

The inhabitants of Manipur Hill Territory.—The hill-men who inhabit the mountain tract of country under Manipur rule, although amongst themselves divided into innumerable clans and sections, each having slight difference in language, customs, or modes of dress, may be at this stage considered generally under the two great divisions of Naga and Kuki. The more important sub-divisions of the above will be enumerated hereinafter. The hill-men generally are all named "Haow" by the Manipuris, but they also recognize the distinctions Naga and Kuki. The derivation of the term Naga is doubtful, some deriving it from "Nag," a snake, others from a corruption of the Bengali word "nanga," naked. The Bengalis use the word "naga" as a reproach. The Nagas, among themselves, do not seem to have any specific name, but use the tribal names as distinctive. They scout the name of Naga. The origin of the term Kuki is unknown.

General location of the Hill Tribes.—Although no abrupt boundary line can be drawn between the tracts of country occupied by the two races of Nagas and Kukis, it may be taken for granted that a line drawn about a day's journey south of the Government road, or even at the present day less, running east from Kachar to the Manipur Valley (about 24° 70′ north latitude), would represent the boundary which separates the two races, the Nagas lying to the north of this line, the Kukis to the south. Crossing the valley, the Hirok Range of hills which separates Manipur from Burmah is inhabited chiefly by three tribes—to the south and east various clans of Maring Nagas, a race, however, differing essentially from the Nagas to the north in their facial and other characteristics, hereafter to be described, and a few Kukis, branches of the great tribe of Khongjais; towards the north and east the tribe of Nagas called Tankhool or Loohoopa; scattered throughout the whole of this range are found villages of the Khongjai tribes. The Lumlangtong, on Limatal range of hills, which bounds the valley to the

west, also contains a mixed population of Kowpoi Nagas, Khongjai and Cheeroo Kukis. To the north, the various tribes of Nagas are in contact with each other, there being no intervening tract of country of any breadth uninhabited, as is the case to the south, where, in that part of the hill country lying immediately north of that occupied by the Lushai tribe of Kukis, there are no inhabitants whatever for about six days' journey; and this uninhabited tract is extending as the Lushai gather strength and attack the weak tribes to the north of them, the Lushais not occupying the country they thus depopulate.

The tribes generally are of an inferior order of civilization; their manual productions are few, rude, and unimportant; they have no written character of any kind, and their general intelligence, except in rare instances, is very low. Their reputed truthfulness is believed to be much exaggerated, and the more intelligent of them can lie when occasion serves.

Facial and other characteristics of the Naga and Kuki.—When one fairly comes into contact with the various classes of hill-men in Manipur Territory in their pure and primitive conditions, the general idea which prevails as to the facial characteristics of the majority of the tribes has to be modified; the popular idea is, that all or almost all of the tribes inhabiting the hilly regions lying east, north, and south of the British Province of Kachar, are of low stature, with broad flat faces, small flattened noses, and oblique eyes, of a Mongolian cast of countenance in fact; the real truth being that a purely Mongolian cast of features is rare, and the majority of the individuals constituting the various hill-tribes, whether Naga, Kuki, or Maring, do not have the flat nose and well-marked oblique eye characteristic of that race. This shape of eye is, perhaps, the most persistent feature amongst them, showing their probable Mongolian origin; but even this is by no means well marked, and is common to the Manipuri as to the hill-men. Amongst both the Naga and Kuki tribes the stature varies considerably. The Naga is generally the taller of the two, especially the Tankhul and Angami. The usual run of Kukis of all the tribes are of medium and frequently of low stature, and amongst those of low height are found the long-armed individuals, which length of limb is said by some observers to be a characteristic of the Kuki race. To show, however, that even amongst the Kukis low stature is not by any means a rule, some of the tallest men seen in these hills have been Kukis of the Khongjai tribe.

Origin of the Hill Tribes generally.—The origin of the various tribes of Nagas, Kukis, and Marings, which last is considered to be a separate race, differing in origin from either of the above, is a matter merely of speculation, and one difficult to decide. Looking simply at the geographical positions of the tribes, their facial characteristics, customs, &c., it may be said that the Naga came originally from the north, the Kuki from the south and east, and the Maring, who closely resembles the Burmese in appearance, from the east. The subject is, however, a difficult one, and many questions, especially those connected with the language of the tribes, would have to be considered in even approximately arriving at a correct conclusion. On the subject of the origin of the Nagas bordering on Kachar, it is believed that they have been descended from the earliest inhabitants of the district. The principal reason for this conjecture was the attachment shown by Nagas for the sites on which their villages stand, which offers a marked contrast to the migratory habits of most other tribes.

General distinctions between the tribes of Naga, Kuki and Maring.—There are several well-marked distinctions between the three tribes mentioned

above, which may here be stated, and which amply serve for identifying them. The Naga wears his hair cut in various ways, sometimes very short. The Kuki (with one exception, the Chiru) wears his hair long and tucked in behind. The Naga never wears any pagri or head covering on ordinary occasions; the Kuki (again excepting the Chiru) always does. The ear ornaments of the Naga are various; the Kuki generally confines himself to a single red pebble bead suspended from the lobe by a string, or two large disks of perforated silver, with a broad flange, by which the holes of the ears are often enormously distended. This ornament is entirely confined to the Kuki, and is never seen among any of the Naga tribes. The Marings are distinguished from all the others by their wearing the hair long and confined in a bunch, like a horn rising from the front of the head. It is almost unnecessary to say that the language of the Naga and Kuki is entirely different. The peculiar characteristics by which the women of the various tribes may be recognized will, with other peculiarities and differences as to dress, &c., be described when discussing the individual peculiarities of the various clans.

Cultivation in the Hills as applied to the tribes generally.—Jum cultivation is common in these hills, and is carried on by all tribes on the north-eastern frontier, excepting in the Kasia Hills, the peculiar formation of its plateaus and valleys favoring in many parts permanent cultivation. This mode of cultivation, known by the name "Low Pám" amongst the Manipuris, is to allow the cultivated patches of ground to lie fallow in succession for a period of about ten years, jungle, chiefly bamboo and coarse grass, being allowed to grow on them. In the level patches of ground, near the banks of rivers and in the small valleys, permanent cultivation is carried on, but these patches are of considerable size, and most of the hill-men have to depend entirely upon their jum cultivation on the slopes of the hills. Among several of the tribes, there is permanent cultivation on the hill slopes, which will be hereafter described. The mountain land around the village within certain fixed bounds is usually the property of the village. This they cultivate with rice in elevations suited to it, and with other crops in situation unfitted for that species of grain. The spot cultivated this year is not again cultivated for the next ten years, it having been found that that space of time is required for the formation of a cultivable soil by the decay of the vegetable matter that again springs on it. The chief crop is rice, but the produce is very uncertain, both from the vicissitudes of weather, and the differing richness of the soil, which they must of necessity cultivate in their ten years' rotation. The spot for cultivation being determined on, he must clear it of jungle of ten years' growth; if the spot happen to be near the village, he can return in the evening after a full day's work; but if at a great distance, as it often is, he must either give up work early to enable him to get back to his village by nightfall, or working late, remain there.

A bamboo jungle of the species called "mambee" is to cut, compared with a dense tree jungle, easy, but still it is no light labor. After having been cut down, the jungle is allowed to dry, so that it may be fired in season, for if fired out of season, as sometimes through accidental conflagration happens, the crop to be raised will most probably be deteriorated, or the land even be rendered unfit for it. Great damage has occurred to the hill people from the carelessness of travellers on the Manipur road in lighting fires, and leaving them burning in the neighbourhood of dry jungle. These fires, communicating with the jungle, have sometimes been the cause of the premature burning of the newly-felled jungle, not of one, but of many villages. A premature fire caused by a hill-man is visited upon him

with severe punishment, and before a village sets fire to the jungle cut down on the spot about to be cultivated, it gives some days' notice to the neighbouring villages of the day on which it means to do so. At the season of firing the jungle cut for cultivation, as all the low uncut jungle is comparatively dry, on setting fire to the former, the latter also ignites, and the whole mountain becomes a sheet of fire. This, to a person safe from it, forms a most magnificient spectacle, but one of fear and the greatest danger to those exposed to it. If the felled jungle has been thoroughly dried, the whole is, with the exception of the larger trees, reduced to ashes. The soil for an inch or two is throughly burnt, and having been scratched up with their little hoes, is mixed with the ashes, and becomes ready for the reception of seed, which is sown broadcast. They measure their cultivation by the number of baskets required for seed across the field in parallel lines, at no great distance apart, they lay the unconsumed trunks of the trees; these serve as dams to the water which come down the face of the hill when its rains, and preventives to the soil being carried away with it. In bamboo jungle, the bamboo stumps serve the same purpose. The field has to be constantly watched against the depredations of birds and wild beasts, and weeds being very rapid in growth, to be frequently weeded. The crop having been cut is beat out on the field, and the grain carried to, and deposited in, the granary close by the village. In the carrying, the whole village joins, receiving as recompence a certain proportion of the loads carried and their drink. In the best seasons it is only by the most unremitting attention that the Kawpoi reaps his crop, and anything at the cultivating season occurring to interrupt his labours may be attended with the serious result of a lessened supply of food. After all their labours, when the grain is ripe and ready to be cut, they lose it sometimes by a high wind sweeping the field. This wind, they assert, does not merely shake the grain out of the ear, but carries it away bodily. In such cases the grain, they say, has been taken up by the divinity. Although the above description was written as applying to the Kowpoi tribes of Nagas, it answers with, perhaps, slight modifications for all. Although ten years is the rule during which the fields are allowed to lapse into jungle from several causes, such as exceptional richness of the soil, or from the poverty of the villagers, five, six, or seven years is the limit in some cases. The jungle is cut down about the latter end of November, and is allowed to dry until March, when it is fired; the ground is then roughly tilled, and the seed sown in April. The rice crop is ready for cutting about the end of September and beginning of October. In some parts of the hills, especially in the Hirok Range, the large trunks of trees are left standing; most of these trees are dead, but some living, with very few branches, however, as the hill-men destroy them altogether, or cut their branches nearly all off, so as to prevent their impoverishing the soil.

Crops raised by the Hill-men.—The crops raised by the inhabitants of Manipur Hill territory comprise rice; this is grown in large quantity, as it forms the staple food of the people.

Cotton.—A good deal of the cotton raised, which seems of excellent quality, finds its way into the bazars of Manipur, there being no cotton grown in the valley. The hill-men lying nearest to Kachar also convey cotton to the bazars of Lakipur, &c., oil seeds, pepper, vegetables of various kinds, potatoes, small, and of inferior quality, ginger, Indian-corn, tobacco, pán leaves, &c. There are numbers of jungle roots and plants used also as food by the hill-men. The yam is plentiful.

Trades and Manufactures among the Hill Population.—The subject of trade and manufactures among the hill-men may be dismissed in a few words. Trade, from the scanty nature of the hill productions not required for the sustenance of the people, is confined, so far as Manipur is concerned, almost entirely to the bartering of raw cotton and a few other articles in the bazars; salt is chiefly taken in return. The hill-men also for the most part supply the valley with the fire-wood required for the inhabitants. The bazars in the Kachar Valley, lying nearest the hills, are also thus supplied. Iron is procured from Kachar and Manipur, and manufactured into daos and spear heads. Some of the northern tribes also make the brass and bell-metal ornaments so much affected by certain sections of the tribes, but by far the largest number of these are the productions of Manipur and Kachar. The women spin and manufacture the clothing required for themselves and families.

Diet of the Hill-men generally.—The staple food of all the hill-men is rice. The rice used is usually of a reddish colour and inferior quality, and is eaten simply boiled, with vegetables, salt, and a little seasoning, and occasionally small bits of dried fish. The hill-man will eat almost any kind of animal food, and that whether it may have been slaughtered, or died from disease—nothing comes amiss to them from the carcass of an elephant to a rat. It is said, indeed, that some of the Kukis are particularly partial to decomposing elephant; any one who has had a whiff from a decaying carcass of this animal can imagine what a savoury morsel this must be. Dogs are luxuries among some of the Naga tribes, and it is no uncommon sight in the cold season to see groups of Nagas wending their way to the central bazar in Manipur, with a basketful of puppies for disposal, or hauling along an adult dog, with a bamboo attached to its neck instead of a rope. Pigs, wild and tame, are common articles of food; and on great feast days, goats, fowls, buffaloes, and methnas, are killed and eaten. Fish, when procurable fresh, are made use of; but usually the fish prepared in Manipur is eaten dry and half putrid. Milk, or any of its products, is avoided equally by all the tribes: milk seems to be considered unclean and unfit for food. This prejudice does not extend to the suckling of children, who are not removed from the breast unusually early.

Use of Spirits, mode of manufacture, &c.—Spirits of various kinds are in use by all the tribes; but the Kuki tribe seems to be most inclined to abuse their use, as they get drunk on every opportunity. Amongst even the most intemperate of the hill-men, there seems an entire absence of ill effects from the excessive use of intoxicating drinks,—the tremblings, dyspepsia, delirium tremens, and other nervous effects, appear unknown. The kinds of liquor prepared by the hill-men vary; the chief are made from fermented rice, also from a plant, (name unknown,) which yields a white, round, hard seed, and which is planted expressly for the purpose. These liquors are all fermented, but the process of distillation is not practised among the hill people. In the Manipur Valley a strong spirit like rum is distilled from rice in certain villages inhabited by the Loee population; this spirit is sold to the hill-men at about four annas a quart bottle, and is eagerly purchased by those who can afford it. A royalty is charged on the manufacture of this spirit by the Manipur Government.

Use of Tobacco by the Hill Population.—Tobacco, simply dried, is of universal use amongst all the tribes, from childhood to old age, and is partaken of in three forms—by smoking, chewing, and use of tobacco juice. Snuffing is quite unknown. The use of the juice of the tobacco is apparently

peculiar to the tribes now under consideration, the Kowpoi Nagas and the various Kuki tribes being most given to it. The juice is not swallowed, but a small quantity is tossed under the tongue, and retained there for some time; it is afterwards spat out. It is an ordinary civility for the hill-men, who practise this custom, to hand each other the small bamboo tube containing the juice, just as the snuff-box was formerly so commonly tendered among Europeans. The tobacco juice is prepared in a kind of hookah filled with water, made of bamboo amongst the Nagas, and of clay or bamboo amongst the Kukis. One of the main objects of the excessive smoking that goes on from morning to night, among the women especially, is the preparation of this juice, which is of poisonous strength, and, even used in the way it is, must be largely absorbed into the blood, thus affording an illustration of the toleration which the system acquires from the prolonged use of such a powerful drug.

Health of the Hill-men.—The hill-men generally are a hardy race, and some of them show a remarkable indifference to cold. The Kukis have been frequently seen asleep on the hard road, during the coldest month of the year, naked, with the exception of their scanty breech cloths. The disease which proves most fatal to the hill-men is small-pox; this not unfrequently rages in an epidemic form, and makes sad ravages among them; as an individual attacked has a very poor chance of escape, their plan of treatment being to remove the infected party to the jungles, where they leave him with a scanty supply of food and water, to die or live as the fates may decide: few, it need hardly be said, recover, the majority perish miserably. Inoculation is practised by few of the tribes, and they show an unaccountable indifference generally to vaccination. Cholera is unknown in the remote parts of the hills, but it not unfrequently invades the villages near the Government road, and those liable to be visited by travellers from Bengal, by whom the disease seems to be invariably introduced in its epidemic form. The most prevalent class of diseases common to the hill tract under consideration are skin affections of various kinds, mostly induced and propagated by the uncleanly habits of the people. Venereal affections are said to be rare among all the tribes. Diseases of the eye, chiefly the results of ulceration, are common. Goitre has never been seen. All the affections of the lungs seem almost unknown. Fevers are common, but they are not dangerous to life, and even seldom seen to induce enlargements of the spleen. Deformities are very rare—very old people are quite common in all the villages. The hill tribes have no knowledge whatever of medicine, and when sick, the only remedies thought of are incantation and sacrifices of animals: these sacrifices are encouraged by the village priests, who get for their perquisites the bodies of the animals slain; thus a long illness frequently proves ruinous to a hill-man. To medicine they do not look for a cure of disease, but to sacrifices offered, as directed by their priests, to certain deities. All their goods and chattels may be expended unavailingly; and when nothing more is left for the inexorable gods, their wives and children are sold as slaves, to provide the means of propitiating them. In sickness, therefore, the speedy recovery or the speedy death of the patients is desirable.

Weapons in use among the Hill Tribes.—The weapons used indifferently by all the tribes are the spear and dao; these vary much in shape, length, &c., differences which will hereafter be noted, when the tribes are considered separately. The bow and arrow (frequently poisoned) is almost confined to the Kuki. The use of fire-arms among the hill tribes subject to Manipur,

is as much restricted as possible. Concealed pit-falls, panjees, or pointed bamboo stakes, spring arrows, &c., are in use by all the tribes; the Kuki especially makes great use of small panjees in his warlike expeditions. These panjees, of which each man carries a quiver full, are about six or eight inches long, shuttle shaped, and with a double point; each hardened by fire, and as sharp as a needle: they are mostly used in case of a retreat, during which they are stuck all over the road in the grass, where they cannot be readily seen; they inflict very nasty wounds.

Relations of the Sexes, Marriage, Polygamy, &c.—The relations of the sexes among the hill tribes may be briefly stated to be a state of a not extreme moral laxity before marriage, and the very opposite after it. Marriage is entered upon by both sexes after they have arrived at full maturity, and, as a matter of inclination on both sides, as a rule. Adultery is considered a very serious offence, and is punished with death to the male offender, the woman escaping without punishment. Polygamy is practised, but is rare. Polyandry is quite unknown.

Religion and belief in a future state.—The hill tribe under consideration have this in common, a belief in a deity and in a future state. They recognize one Supreme Being, whose disposition is of a benevolent nature, and numerous other inferior deities and evil spirits, inhabiting the lofty peaks and inaccessible heights of the highest hills. Their worship generally seems to consist of offerings and sacrifices, usually of animals, which are used afterwards for food. Their ideas of a future state vary much, but all seem to believe in one. There is one curious custom which has a religious significance, and which is common not only to all the hill tribes, but also to the half-hinduized Loee population of the Manipur Valley; this is "Namungba" or a periodical closing of individual villages. This custom does not take place with any regularity, and its object is the worship of a deity named Kajung Kurraie, when sacrifices of pigs, buffaloes, &c., are made. One of the occasions is just before the jungle, which has been cut down on their jhooms, is fired; this lasts for two days, and the villagers are said to fast during that period; the village remains shut up during the two days, and no one is allowed either entry or exit; and it is also affirmed that any one attempting to force an entrance during this period would be liable to be killed. On other occasions the proceedings are of a joyous nature, and may take place after a successful hunt, a warlike expedition, a successful harvest, or other striking events: on these occasions feasting and drinking are the order of the day.

Habits of cleanliness.—Like all hill-men, the tribes under Manipur are by no means cleanly in their habits; on the whole, however, they would compare favourably with either Cossyahs, Bhuteahs, or the tribes on the north-west frontier, as the Waziris, Afridis, or Khybaris. Among them the Kuki is decidedly the least cleanly. The Murring has the credit of being the most cleanly, and next to him stands the Kowpoi. Individual cleanly Kukis are pretty common, and in that case they are very cleanly, washing frequently and wearing clean clothes.

Crime among the Hill Population.—Amongst the hill population crime is not very rife. Theft is, perhaps, the most common offence, and the Tankhul tribes of Nagas are said to be more addicted to this offence than the others; they frequently carry off cattle, &c., from the Manipur Valley. Human life is held of little account among the hill-men, and murder, especially if perpetrated on account of a blood feud, is considered laudable rather than otherwise. In the tribes more immediately under control

this waste of life is kept in check by the Manipur Government; but still, especially to the north, these blood feuds are the cause of much loss of life. Occasionally traders are robbed, and it may be murdered, on the roads leading from Kachar to Manipur and Burmah; but such cases are fortunately exceedingly rare.

The Hill Tribes individually.—Having, though imperfectly, described the hill country under Manipur rule, and the customs of the hill-men generally, it is now proposed examining the individual tribes and giving some account of their manners and customs. In doing this, the customs, &c., of the larger tribes of Nagas and Kukis will be described. To describe minutely every shade of difference amongst the numerous sub-divisions of each tribe would be not only tedious, but unprofitable.

Names of the Naga Tribes.—First, the Nagas residing under Manipur rule are, the Kowpoi, Jatik, Kolya, Angami, or Guamei, Tankhul or Luhupa, and the tribe which is not considered strictly Naga, the Murring.

The Kowpoi Tribe of Nagas.—The Kowpoi tribe have amongst them the following sub-divisions:—

1 Sungbu, 2 Koiveng, 3 Kowpoi. The Kowpoi tribes chiefly inhabit the hill tract lying near the Government road leading from Kachar to Manipur. Formerly, their villages were to be found some three or four days' journey south of the road, but on account of Lushai raids they have been evacuated, and now the farthest off is only some three or four hours' journey distant from the road in a southerly direction. To the north they extend for about three or four days' journey, and abut on the Jatik and Kolya tribes. There are several villages of them settled in the Manipur Valley, where they employ themselves in cultivating, also in carrying firewood and acting as coolies. On account of the Lushai disturbances, chiefly of late years, numbers of Kowpois have also settled in the Kachar District, in Lakipur, Chandrapur, Banskandi, and also in the tea gardens; they employ themselves in the gardens, and also in bringing firewood from the jungles.

Location, Origin, Number, &c., of the Kowpoi Tribe.—The Kowpoi tribe of Nagas would appear to have occupied the position they now hold in the hills from great antiquity. Their villages are permanent. Their numbers have decreased of late years and are given at about 5,000. The decrease is mainly to be ascribed to fear of the Lushais, to whose raids they lie exposed, which causes them to leave their villages. The Kowpois state that they originally came from a place on the hills to the south of the Manipur Valley, but the Manipuris place their origin at Khebu-Ching, near the Aqui route, north of the Government road, from whence they spread to the south. The Sungbu branch of the Kowpois are the strongest in numbers; they inhabit the hills to the north of the road, chiefly lying along the Aqui route. The Koireng lie further north, and the Kowpoi along the line of road. Among the three sub-divisions of the Kowpoi tribe the language differs much; indeed, so great is the difference, that these sub-divisions have, in their intercourse with each other, to revert to the Manipur language as a means of communication, which language, it may be here remarked, is the *lingua franca* of these hills, and is spoken by many individuals among the tribes, especially those lying in more immediate contact with the Manipur Valley.

Facial and other characteristics, dress, mode of wearing Hair, &c.—The facial characteristics of the Kowpoi tribe are as various as amongst the other hill clans; occasionally an almost purely Mongolian cast of counte-

nance will be observed, to be succeeded by one closely approaching the Arian type. The stature is moderate, and sometimes very short men are seen: tall men are rare: they have generally well-shaped slender figures, but no very prominent muscular developement. Some of them have good looks, and, not unfrequently, the youngest girls are prepossessing in appearance. The hair is worn generally short, and the favorite style among the males is sticking straight up from the head, the hair being cut to about an inch and a half from the scalp, and occasionally a portion of the forehead shaved. Others wear the hair longer and cut straight round, divided in the middle; those who adopt this fashion usually wear a fillet of bamboo round the forehead, confining the hair. Small moustaches and rudimentary beards are occasionally seen. The women wear their hair in a fashion resembling the Manipuris; the younger girls have their hair cut short all over; after this the hair is worn after the manner of the unmarried Manipuris: the old women have the hair combed back. The dress of the male is scanty; those living in the jungles only wear a small square piece of cloth in front hanging below and covering the privates, and confined to the waist by a string. In the valley of Manipur, and in Kachar, a more decent costume is adopted: either a kilt-like piece of cloth round the waist, or a short dhoti put on Bengalee fashion. The only other article of clothing worn by the men is a thick sheet of cotton cloth, and this only when the weather is cold. The women wear a piece of cotton cloth of thick texture, which is put on in the same way as the Manipuri Fanek, and reaches to a little below the knee; this garment is confined round the waist by a colored scarf with fringed ends. The colour for ordinary wear is usually of a muddy hew, with coloured stripes of various widths; on holiday occasions, blue, with red stripes, is the favourite colour. Over the shoulders is worn a scarf-shaped piece of cloth, generally of blue, with a border and fringe of other colours. In the cold season a jacket is sometimes worn resembling the Manipuri phurit, or women's jacket. The ornaments worn by the men are earrings of brass of various shapes, sometimes large and heavy, but more frequently small and numerous; some of the Kowpoi, especially those residing in the valley, wear a single ring like the Manipuris. Necklaces of beads and shell are commonly worn; a reddish pebble necklace is the most highly prized. On the upper arm an ornament of brass is commonly worn; it is made of very thick wire with a bell-shaped ball at either extremity; this is wound round the arm pretty light about ten or twelve times, until a large deep ring is formed. Above the calf of the leg numerous rings of cane, very thin, and generally coloured black, are frequently worn. The ornaments amongst the women are similar to those of the men, but worn in larger numbers; the earrings are always large and heavy, and the necklaces numerous; bracelets of brass are also worn besides the upper arm ornament above-mentioned; the legs and ankles are bare of ornaments.

Villages, their sites, construction, village customs, &c.—The sites of the Kowpoi villages are generally on the slopes of the highest hills, and not far from the top; occasionally a ridge, when flat enough, is selected as a site. The Kowpois are much attached to their villages as the former homes, the present graves of their ancestors are held in much esteem; and a village is only abandoned with the greatest reluctance. The villages are usually roughly fortified by a wooden palisade, but this is frequently in such bad repair as to be unserviceable; they are commonly of no great size. The houses of the Kowpois are well adapted to the climate. In the more flour-

ishing villages they are large and substantially built. They are gable-ended, have the ridge pole not in a horizontal position, but sloping from the front to the rear, where it is, in comparison with the front, very low, and the thatched roof on either side reaches the ground. The posts and beams are often of great size, and of such excellent quality, that for thirty or forty years the only repairs required are to the thatch, and their thatching is so good that the roof scarcely needs repair for ten or twelve years. Excellent thatching grass is found usually in the vicinity of the villages. Besides their grain, all other articles of food and their more valuable property are kept in their granaries at a short distance from the dwelling houses. These granaries have the floors raised four or five feet above the ground; they are thatched like the dwelling houses, and have their floors and walls of bamboo matting. Their positions are usually well sheltered, and their doors are secured only by wooden bolts fastened outside; but though this is easy to be opened, a theft from a granary is almost unheard of. In the grey of the morning, the females of the family are astir, and the village resound with the blows of the long pestle in the wooden mortar, beating out the rice from the husk. This finished, breakfast is cooked both for the family and the pigs; for the latter, the husks mixed with other refuses serves the purpose. Breakfast over, which it usually is about sun-rise, the women proceed for water, which they fill into bamboo tubes and bring in on their backs in baskets. Then they go for firewood, and this brought, they sat about the internal economy of the house, that is, to see to their husband's drink being in proper quantity and quality, to their spinning or to their weaving, or any of the other household occupations, except sweeping the house clean, an act in which they have no pride. In fact, they rather seem to glory in a dirty house, and in having the front room half covered with rice husk, in which the pigs are lying fast asleep or grunting about, and fowls are busy seeking for food; the family, except the boys, from the time they begin to wear a cloth round their waist, sleep in the rear room of the house, and in it they also cook their meals. In the front part any one who comes sits down. In it there is a fire-place, and along the two sides are placed boards or bamboo platforms for sitting or lying upon. Some of these boards are as much as 24 feet long by 4 broad. If not employed in the labors of the field or the chase, the men do little more than loll about the house during the day, drinking their peculiar drink, a harmless one, consisting of pounded rice mixed with boiling water, brought into fermentation by the addition of germinated paddy. In the mornings and evenings, they will generally be found sitting in groups in front of their houses, on large flat stones which cover the graves of deceased relatives. They then appear to be enjoying themselves greatly; they are exceedingly loquacious and speak always in a loud tone. Pipes containing green tobacco are then smoked, and at such a rate do they pull, they appear to be smoking for a wager. It is believed the pleasure of smoking is nothing to them compared to that of holding in the mouth a sip of the water of the bowl of the pipe, which has been well impregnated with the fumes of the smoke passing through it, and that it is only for the purpose of obtaining this that they so laboriously pull at their pipes morning and evening.

On the subject of village government.—Every village has three hereditary officers, namely Khul-lakpa, Lup-lakpa, and Lampu; any officers besides these are elected. If the hereditary Chief or Khul-lakpa be a man of wealth, he will also be a man of influence, but usually this is not

the case, and who the head of the village is, would be difficult for a stranger to perceive. Before their subjection to Manipur, the most successful warrior would have been the most influential man in the village; now wealth and the faculty of speaking well, which doubtless in former days also had their influence, render their possessors leading men. With the internal government of the Kowpois or of any of the other hill tribes, the Manipur Government does not interfere; they are left entirely to themselves, and, looking at them casually, they appear individually to be under no control, but the appearance is false. The authority of a hereditary chief they have rejected, but each village has become a small republic, the safety of which, experience has taught the members, is only to be gained by strictly observing the rights of person and property; individuals infringing the laws or usages of the community are punished by fine or even expelled. In a time of scarcity closely approaching to famine, it has been seen the granaries of a lone widow sacredly preserved by a village, the inhabitants of which ate rice only when they received it from her. Theft, if the thief should happen to be a married man, is punished severely, but a young unmarried man might with impunity steal grain not yet housed, whilst theft from a granary would subject him to the severest punishment. Young unmarried men are acknowledged to be usually wild. According, as the village is large or small, all the young men and boys assemble in one or several houses, which to them for the time become theirs. These clubs are ruled over despotically by the seniors amongst them, who exact from their juniors with unsparing hand service of all kinds. The young women also have their places of resort, and between them and the young men intercourse is quite unrestricted without leading to immorality, which is the exception. In the event of any serious cases occurring amongst the Kowpois, the Manipur authorities would interfere, but, as above observed, they, as well as the other tribes, are left pretty much to themselves in their internal government.

Marriage System, &c.—Although in the perfectly unrestricted intercourse of the sexes which they enjoy, attachments between individuals must spring up, still their alliances are formed usually with but little reference to the liking of either of the parties for the other. This results from the custom of buying their wives. A man's son has reached an age when, in his father's opinion, he ought to be wived. The father sets out in search of a daughter-in-law, and having found one to please himself, he arranges for her marriage. The fixed price of a wife is seven buffaloes, two dáos, two spears, two strings of beads made of conch shells, two ear ornaments, two black cloths, two eating vessels, two hoes, and what is called a meilon. Less than this can be given, and is usually; except with the rich, amongst whom, they having paid a high price for a daughter-in-law, it is a subject of boasting. The meilon is given by the family of the bride; it may be an article of much value or of little, but without it, it is not thought that the bride has been fully given. It does not appear that the general disregard of the affections produces unhappy results; infidelity is rare. But sons and daughters do not at all times permit their relations to select their wives and husbands, and choosing for themselves, run-away matches are occasionally made. These matches create for a time much indignation, but not usually of an unappeasable nature, and they are not considered to be such serious infractions of the general rules as to require the flight of parties out of the village; they fly merely to the house of some friend, who affords them protection and intercedes for them. In cases of adultery, the woman escapes without punishment. Should the adulterer

be killed, the woman is usually taken back by her husband; but if not, her return may be refused, and the family of the adultress is obliged to refund the price paid in the first instance to them by her husband, and also to pay her debts. Why these expenses are not made to fall upon the adulterer, they cannot explain. The adulterer, if he did not fly the village, would be killed; aware of the penalty attached to his offence, he dare not stay, and is glad to leave his house and property to be destroyed by the injured husband. During the continuance of the discussions, the village council must be supplied with drink and something to eat; these the offending parties furnish, and consider themselves lucky if they get off without being entirely cleared out. On the death of a man's wife, the extraordinary practice exists of taking from the husband "munda," or the price of her bones. If he be alive, this will be demanded by her father; in default of the father, by her nearest of kin. Munda is also payable on the death of their children. On each demand of "munda," the demander kills a pig; the munda or price is fixed at one buffaloe. No "munda" is payable for persons killed by enemies or wild beasts, or whose death has been caused by any swelling, or cholera, or small-pox. "Munda" is only demanded in the event of the wife dying in her husband's house. Should she die in that off her parents, no munda can be demanded. Should a woman die in child-birth, her child is not permitted to live, but is buried with her. This custom, which formerly used to be practised, is not now allowed according to Manipuri statements. If the husband shall die before the wife, the wife is taken by the husband's brother. She cannot return to her paternal home as long as there are any near male relatives of her husband living. Polygamy is permitted, but not largely practised. In the event of either married party wishing a divorce, the rule is that, should the consent be mutual, there is no difficulty; the couple simply separate. If the wish for a separation comes from the woman, and the husband is agreeable, her price has to be returned; but if the man wishes to send away his wife, which he may do with or without her consent, then he is not entitled to it. In some cases where the parties contracting marriage are very poor, and the bridegroom is unable to pay at once what has been agreed on for his wife, she remains in her father's house as a pledge until the debt is wiped off, when the man may remove his bride to his own house. If a match should break down from any cause before being completed, the presents given are returned. With regard to the custom of the brother taking over his deceased brother's widow, it is said that the brother entitled to the woman may refuse to take her, in which case she is free to marry any one. Should the widow not be willing to be taken by her deceased husband's brother, and her parents agree with her, her price doubled must be returned to the brother. One reason for the brother marrying his deceased brother's widow is also said to be, that in such a case he either obtains his wife free or for a nominal consideration.

Customs at burial.—On the death of a Kowpoi Naga a feast is given by his surviving relations to the friends of the family and others should the parties be well off. The corpse is buried on the day of death in a coffin, in which, under the body, are placed a hoe, spear, cooking pots and cloths for his use in the other world. The grave is thus prepared: a trench is first made, and at right angles to this the ground is excavated and a recess made, into which the coffin is inserted, the earth being afterwards filled in. This grave is used again and again before a new is opened. In preparing the grave, the ground is first excavated by the immediate relations of the

deceased; should there be no near relations, a friend is selected for the office. A stone, either flat or upright, resembling those so common in the Khasia Hills, is placed over the grave. Each village has a burial ground within its limits, where succeeding generations are interred. In the grave of a woman is buried wearing and spinning implements and cooking pots; in those of children, according to the sex, what would be required for an adult. Amongst some of the Kowpois the side of a hill is excavated for the reception of the coffin, and the vault filled and closed with earth and stones.

Arms, mode of fighting, &c.—The arms of the Kowpois are the spear and dáo; those lying farthest north are armed much as the Angami Nagas are, and have longer spears than the others, and shields of wicker work, ornamented with painted figures and dyed hair; these shields are of great length and curved slightly across. The ordinary Kowpoi spear is about four feet in length, the extremity opposite the head is shod with an iron spike for the convenience of sticking in the ground; the shaft is of wood, quite plain, and the head about eight or ten inches long, of the ordinary flat spear shape; this is usually kept sharp, and has a close fitting leather sheath for its protection.

The dáo (an instrument resembling a bill hook, and universal amongst all the hill tribes) in use amongst them, is usually of the ordinary Bengali pattern, with a slight curve towards the extremity, and is worn stuck in the waist cloth, either at the side or more usually behind. In the use of the spear the Kowpois are very expert; it is thrown at the object, and by constant practice with bamboos, &c., they have the faculty of aiming and throwing the weapon with fatal skill. Like most of the hill tribes, the Kowpoi aims at surprizing his enemy, and after throwing the spear, comes to close quarters with the dáo. In fighting, the only protection those of the Kowpois who do not use the shield avail themselves of is a wrapper of thick cloth folded round the abdomen several times. In defending villages, roads, &c., the Kowpoi also makes use of stones and panjis. Feuds are numerous, and often arise from very simple causes, or have descended from such ancient times that the cause of the feud handed down from generation to generation has, in process of time, become either unknown or a mere matter of conjecture. The Kowpois generally are so thoroughly under control at the present day, that these feuds are suppressed and not allowed to assume sanguinary proportions.

Religion and religious observations.—The Kowpoi believes in one supreme deity whose nature is benevolent. This deity is the creator of all things. Man, they say, was created by another god, named Dumpa-poi, by the orders of the supreme deity, but they can give no account of the creation. There is also another spirit or deity powerful, but bad; this spirit of evil is connected with the supreme deity. They recognize also numerous spirits, good and bad, who inhabit certain parts of the hills, chiefly those inaccessible to man, and who require to be propitiated by offerings and sacrifices. After death the souls descend to an underground world, where they are met by the shades of their ancestors, who introduce them into their new habitation; the life they lead in the underground world is an exact counterpart of what they have led in this—the rich, remain rich, the poor, poor. After living their lives thus over again, they return to the upper world, and are born, live and die, unconscious of their former state; the bad, however, are annihilated. A murdered man's soul receives that of his murderer in the next world on his death, and makes him his slave. Each

village generally has a priest who directs the sacrifices, and also acts as the physician, performing sacrifices and incantations for the recovery of the sick. These priests are not held in much veneration, but do no other work; after a sacrifice the priest claims the carcass of the animal slain. Their worship consists of offerings, omens, sacrifices and divination by examining the slaughtered animals. Any one may become a priest, the office not being hereditary. Of their superstitions, little need be said. Before going on a journey, they hold up by the wings a fowl; should the animal cross its right foot over the left, the omen is good; the opposite, bad. Egg-breaking, as among the Khasia tribes, is also practised. Pigs are slaughtered, and good or bad omens read from the position of the internal organs. A number of marks is rapidly made with the finger nail or a piece of bamboo on the ground; these are afterwards counted: an even number of scratches is unlucky. A piece of green ginger is cut in two; one-half is placed on the ground, with the cut side up, and the other piece thrown on it from a short distance; should the cut surfaces meet, the omen is good. On a journey, as with the Manipuris, meeting a mole is very unlucky, and they try to secure and kill the animal. The barking of a deer in front of them is unlucky; so are the cries of various birds.

Festivals, Games, Amusements, &c.—The festive occasions among the Kowpois are numerous, and are characterized by feasting, drinking, dancing and singing, and an unmoderate amount of the haw haw, or peculiar cry of the hill-men, without which no entertainment of any kind would be complete. The following are the chief festivals, but feasts may be given at any time, as when a villager wishes to entertain his friends or upon any other joyous occasions. The Kowpois are very particular in observing their various festivals and celebrate them with all their might; first, the Enghan, which happens in or about December. During the five days of its continuance, all the inhabitants of the village dressed in their best attire, keep up the dance and song, interrupted only by short intervals of repose and breaks dedicated to feasting. Next, the Ringnai, in or about January, which lasts for three days. In one day during this festival the men and women fetch separately the water for their own use. The men having killed pigs, take a portion for themselves, and give a portion to the women, and having cooked them separately, they eat them separately, the men in the house of the head of the family, the women each in her own house. An effigy of a man made of a plantain is hung on a tree, and at it they throw pointed bamboos or sticks. Should the javelin strike it on the head, the thrower, it is said, will kill an enemy; but if it lodges in the belly, the thrower is to be blessed with plenty of good. This festival is said to be in honor of their ancestors, but the only visible sign of this is sprinkling their graves with their particular drink. On the termination of the Ringnai, they go through the ceremony of taking the omens in regard to their place of cultivation, but this seems to have descended to them merely as a ceremonial relic of former times; for the circle of cultivation is never broken, let the omens be what they may. After the Enghan, the fence or stockade around the village is put in order. It is then also customary to choose a man to go at midnight to the outer entrance of the village to take the omens regarding their welfare in the ensuing year. If, whilst at the entrance, he hears anything like the dragging of wood, tigers will do mischief; if the falling of leaves, there will be much sickness. On these occasions, young men have been known to cause the omen-taker no small fright, but such pranks are considered sure to bring

punishment on their performers, and not long ago a young man after having played the tiger, died on his way to the valley; his death was universally attributed to his having incurred the anger of the deity on the occasion. In February there is a festival of three days' continuance, in which the ears of the children born after the last festival of this nature are pierced. This festival loses its interest for those who have frequently participated in it, and is looked forward chiefly by those to whom it is new. These festivals over, the cutting of the jungle for cultivation is commenced, which, when finished, is crowned with the festival of "Oodui Yung" or drinking the juice of the ginger. At a festival which occurs about July, they clear off jungle, the paths about their villages and leading to their fields—a most useful and necessary operation at that season of the year. One night of the month of August and one of September they dedicate to feasting. Besides these regular festivals, they have other occasions of rejoicings, as when a person who has reaped a good harvest determines to treat the village and all comers. This, if done at all, is done in no stinted manner, and under the influence of plentiful potations; the dance and song are joyous. The Enghan festival or Guai-guai, as some of the Kowpois name it, is the one held in honor of their ancestors. The Ringnai seems to correspond with the "Laiháraoba" of the Manipuris. The reasons for the males and females bringing water separately during this festival is to begin this ceremony with the making of new liquor; and the separate cooking and eating of the sexes is merely a mark of respect to their gods. After the festival of the "Oodui Yung" or "Mahlong," as it is also called, when the cutting down of the jungle on the jhooms is finished, a curious ceremony takes place. All the people bathe after the work is completed, and, in addition, their agricultural implements are also dipped in a running stream, as they also are supposed to be exhausted by their labors; thus refreshed, the tools are hung up in their houses until again required for use. The games amongst the juvenile population are the Khang Sanaba of the Manipuris, only, however, played with the seed of the creeper; they also have the spinning top, spun with a string, and exactly like those in use amongst English boys. The adults seem to have no other games or amusements other than practising javelin throwing to make themselves efficient with the spear, and the ever-popular amusements of dancing and singing. Their songs are handed down orally, and none of them appear to be understood in full, the language being different from that in daily use; their burden, so far as can be understood, are various war songs, love songs, &c. Dancing is a steady source of amusement amongst them. In nearly all cases the dancing is accompanied by a chant in unison with the music of their only instrument, the drum, which scarcely varies in spite of the number of dances they have. In their festivals and dances, the costume for the men consists of a kilt-shaped piece of red cloth round the loins; a scotch wool cravat of gay colours is worn as a scarf round the waist; gaiters of white cloth with marked spots, are also commonly worn. Tinsel ornaments and long feathers are worn on the head, and a favorite ornament with the men only, is a broad, gaudy coloured, natural butterfly's wing attached to, and spreading wing-like from, each ear. In their dances the men carry dáos with the handles ornamented with coloured bamboo strips, and occasionally spears; these are twirled round in the hand in unison with the music. The dress of the girls, for only the younger of the women who are unmarried engage in them as a rule, is similar to their every-day costume, but of better quality and gayer colours. Tinsel ornaments are worn in circlets round the head.

Dance first—"Han-sengay."—In this a circle is formed by young men and girls, who move round, singing at the same time, the men heading the circle, the women bearing bamboo tubes which they rap on the ground in time with the music of the drum. The step used is one step forward, then a hop, using alternate feet. The movement is slow at first, gradually increasing. At the close of the dance, as in most of the others to be described, the dance closes by two girls dancing together in the centre of the circle; the step is the same, but they change about as in a quadrille, and great use is made of movements with the hands. This and all the dances end by the men meeting in a close circle, holding up their dáos and giving vent, simultaneously, to a long drawn hoey, once repeated.

Dance second.—In this, named "Tunanga lamna," or the young women's dance, a circle is formed of young men and girls who dance, but without moving round so quickly; in the centre are two couples, men and girls facing each other. These dance, the girls opposite each other changing side and turning round as in a quadrille; the step is the same as in the last.

Dance third.—"Hengnaga Tuna."—Two rows of men and girls mixed, opposite each other, holding the hands clasped, which are occasionally lifted together in time with the music, step from side to side alternately, then the line advances and retires, moving the joined hands backwards and forwards. Dance of two or four girls by couples in the centre to finish.

Dance fourth.—"Tinkum quenna Tananga lamay."—In this only two girls dance in the centre of a circle, affecting much motion with the hands. The circle is stationary.

Dance fifth.—"Quanlam."—Young men's dance. In this only the men engage two and two abreast in a circle, which moves round at first all together; the step is a single step forward, followed by a pause in the stooping position, a sort of goose step, every one shouting ho, ho, ho, ho. In the latter part of the dance the circle divides into two, and go round one within the other in opposite directions; the circle again forms as before, and they meet in the centre and indulge in hoeys in quick time, finishing up with howls. This is a very favorite dance, and they carry it on sometimes for days with scarcely an interval for repose or refreshment.

Cultivation.—Amongst the Kowpois the general system of cultivation is by jhooming, which has been already described; they have no permanent cultivation, save in the small valley alluded to formerly.

Hunting and fishing.—The Kowpois do not take so much to hunting as some of the other tribes; on the part of the hills occupied by them, there is not much in the way of game, except deer, and these they occasionally manage to kill. They also set traps for game. In the smaller streams, they poison and thus capture the fish; they also form dams for the same purpose, but do not use nets. When a successful hunt takes place, the villagers hold a feast on the products; the man who first wounds the animal is entitled to its head, which he hangs up in his house as a trophy.

Slavery and Lallup.—Slavery prevails to a great extent amongst the Kowpois. Slaves are divided into two classes—Asalba and Minai. In the former, when a slave is sold, a party other than the seller binds himself as security for the late owner to refund the money given for him in the event of the slave's death within a time agreed on Minai—When the slave under this system dies, the loss falls on the proprietor for the time. Poor people frequently sell themselves or their children for a certain sum, upon the repayment of which the parties are again free. Slaves not

unfrequently abscond and conceal themselves in the Manipur Valley. If the party in whose house the slave takes refuge be willing to retain him, he may do so on refunding the original price paid. On the other hand, should the slave not be retained, he must be returned to the original owner. Female slaves cost about rupees fifty, and male from rupees fifty to rupees seventy. There is no system amongst the Kowpois resembling the lallup of the Manipuris.

Use of Tobacco, Spirits, &c.—Tobacco is used in all three forms mentioned in the general description of the customs of the hill tribes; the weed is consumed in large quantity. Their drinks are as already described.

Trade and Occupations.—The Kowpoi is not much given to trading, which is mostly confined to the bartering of the surplus productions of his fields for articles of luxury and salt, procurable in the bazars of the Manipur Valley. Those also living nearest Kachar take fowls, cotton, ginger, &c., to the bazars nearest their hills in the Kachar Valley. They have no manufactures, except the articles of clothing, &c., which they wear. They do not work in metals.

Crime.—Crime is not very rife amongst the Kowpoi tribe; they are generally honest, and do not interfere, as a rule, with traders and travellers passing through their country, although the levy of black mail from traders is not uncommon. Cases have happened in the Kowpoi country where traders have been robbed and murdered, but these are rare, and, as a rule, solitary travellers may pass through them with perfect safety.

The Kolya Tribes of the Nagas.—Occupying the hill tract of country lying north of the Kowpoi tribe, and abutting on the Angami tribe of Nagas, lie the Kolya tribes of Nagas. The sub-divisions of this tribe are thus given—

Tangal.	Murram.	Threngba.	Meeyang-khang.
Mow.	Purul.	Meitheiphum.	Tokpo-khool.

These tribes number in all about 5,000. Their origin is said to be from the Angami tribe, and their languages are similar. Their facial characteristics, dress, and manner of wearing their hair, closely resemble those of the Angami tribe. Their customs differ but slightly from those of the Kowpoi. Feuds which were common amongst them formerly have been of late years kept in check by the Manipur Government, and on this account their numbers have recently increased. West of the Luhlupas are the Mow and Murram tribes. They state themselves to be of one common stock, but they are at deadly feud, though closely allied by intermarriage. They have two festivals in the year, like the two principal ones of the Kowpois. Ears are pierced in the cold weather; it suits convenience. The houses of the Mow tribe are gable-ended, and the walls are high; those of the Murrams are the counterparts of the Kowpois. In both tribes the young men never sleep at home, but at their clubs, where they keep their arms always in a state of readiness. Amongst the Murrams, the married men even sleep at the resorts of the bachelors, a custom resulting from their sense of insecurity from attack. The distinctions of families and the strict rules in vogue amongst other tribes against the marriage of the same family are observed amongst both the Mows and Murrams. For a wife it is usual to give something, but the slaughter of men, specially amongst the Murrams, has made women greatly exceed the men, and a wife can easily be obtained for a kes or coarse cloth. Adultery is punished as it is amongst the Kowpois. Theft is of ordinary occurrence, and is not amongst these tribes or the Luhupa men considered disgraceful. If the things stolen are found, they are

taken back; if not, it might be dangerous to accuse a man of theft. The whole of the Mow tribe is under one chief. The tribe is comprised in twelve villages, none of which consists of less than one hundred houses, and one of which numbers four hundred. From each house the chief receives one basket of rice. The Murrams are confined to one large village of, perhaps, nine hundred houses; there was formerly another village, but it has been destroyed. In the single village of the Murrams there are two chiefs. For this singularity, they account thus—A former chief had two sons, of which the younger, who was the greatest warrior, desired to usurp the place of his elder brother. He urged his father to give him the chiefship. The old chief, afraid of his youngest son, and unable to deprive the eldest of his birth-right, determined on a stratagem. He told his eldest son to go and secretly bring the head of an enemy. This having been done, the old chief summoned his sons, and, giving each a packet of provisions, desired them to proceed in such directions as they chose in search of enemies, for he who brought in first the head of an enemy should be king. The brothers took their leave, the youngest proceeding where he thought he would soonest procure a head, the eldest bending his steps to where he had concealed the one already taken. This he brought out of its concealment, and proceeded with it in triumph through the village. Nor was the youngest long in returning with a head, but having been preceded by his brother, the chiefship was declared to be the right of the eldest. This, however, did not satisfy the younger son; he persisted on being called chief, and the matter was compromised by both being allowed to remain, one as the great, the other as the little chief; neither of them has any fixed revenue. But the village, when it is necessary, build the great chief's house, and they give him the hind leg of all game caught: the lesser chief has no right to any thing; the houses in his vicinity, however, do at times give him a leg of game. Formerly, no one was allowed to plant his rice until the great chief allowed it, or had finished his planting. This mark of superiority is not at present allowed by the lesser chief, who plants without reference to his superior. There are many prohibitions in regard to the food, animal and vegetable, which the chief should eat, and the Murrams say the chief's post must be an uncomfortable one on account of these restrictions. In sickness they make small offerings to the deities, or give a feast to the poor of the villages, but their priests or priestesses are not respected sufficiently to make them, as amongst the Kowpois, reduce themselves to destitution by their offerings. Slavery is unknown amongst them; they cultivate in the same manner as the Luhupas on terraces. The next tribe, Meeyang-khang, is composed of nine villages, situated to the south of the Murrams. It partakes more of the character of the Kowpois than of its northern neighbours. The Meeyang-khang Village is celebrated for its fine terraces for cultivation. The tribe does not keep slaves, but some of its members, it is believed, buy them with the view of gaining a profit from their sale. Each village has its chief, a chief in nothing but name. Amongst the nine villages composing this tribe is that of Tangal, which claims to be the birth-place of the establisher of the present Manipur dynasty. This tribe, the Murrams and Mows, do not go bare behind, but wear a black cloth round them like a tight dhoti. This cloth is ornamented with rows of cowrie shells.

The Angami or Guamai Tribe.—The tribe which is now to be described is the large one lying immediately north of the Kolya, the Angami, or, as it is called by the Manipuris, "Guamai." The tribe is sub-divided into the following, according to their relative positions. These sub-divisions,

although recognized amongst themselves and by the Manipuri, are unimportant, and chiefly refer to names of villages--

Lying to the North.		To the South.	
Monjumai	..	...	Nanung.
Summumai	...	...	
Lamb-ta	...	...	
Thebomai or Kohima		...	

The Manipuri Government, it should be mentioned, has been but lately deprived by the British Government of all control over the Angami Naga tribes, a ratification of boundary having been deemed necessary, which excludes them from Manipur Hill Territory; the description given below is, however, still retained.

Location, Numbers, Origin, &c.—The Angami tribe of Nagas are under both British and Manipur rule, part of them lying to the north of the boundary line between Manipur and Assam, part to the south. Those under Manipur rule are said to be most numerous, although the area occupied by them is less in extent. They are said to number about 30,000, who are under Manipur; and their numbers would appear to have remained nearly stationary for many years. This country commences about three days' journey north of the Manipur Valley, and extends about four days more to the north-west, until the boundary line is reached. From east to west the extent of hill territory occupied by them is about a seven-days' journey. To the east they border on the Tonkhul; to the west, the Nagas inhabiting north Kachar, Tularam's country as it is called. Their origin is given by themselves thus:—There is a jheel situated in the Angami country; from this jheel three men emerged, one remained in the country and became an Angami, one went towards North Kachar, and the remaining one towards Manipur. Thus were formed three tribes of hill-men, Kacharima, Angami and Mow.

Facial and other characteristics, dress, &c.—The Angami in feature possesses a greater regularity than most of the other Naga tribes, and the Mongolian features are scarcely at all marked. In general facial characteristics they more resemble the Maori of New Zealand than any other tribe on the frontier. They are generally tall, of spare frames, but straight and muscular; in breadth and depth of chest they are inferior to the Bhutias for example, but their lower limbs are usually better developed. Round the waist, they wear a short piece of cloth worn like a kilt; this is fastened by a girdle of cloth round the waist, and reaches but a short way below the hip; the cloth is of cotton and black in colour, with three or four rows of closely-placed cowrie shells stitched upon it longitudinally. They wear also a thick cotton sheet on ordinary occasions, of a drab colour, with narrow coloured stripes; for a better occasion, dark blue, with bright red and yellow stripes on the borders. They occasionally wear closely-fitting gaiters of fine matting, reaching from below the knee to the ankle. The hair is sometimes worn very short in front, but in this a longer portion is left behind, which is tied up into a stiff little pig-tail with black ribbon or cotton; occasionally, the hair is worn long, parted in the middle and without the tail. The ornaments in use amongst the men are for the ear; bits of string and small quantities of dyed cotton thread both in the lobes of the ears and in the upper cartillage; small brass rings sometimes in great numbers; occasionally, large brass rings of various patterns and very heavy. For the neck the most common ornament is half of a large white shell, which is worn at the back of the neck; occasionally, two halves of the same kind of shell worn one on either side of

the neck. Bead necklaces and strings, of pipe-stem-shaped pieces of shell, are also worn. Above the elbow, but rarely, they place a ring of elephant's tusks. Like the Kowpoi, rings of thin cane are frequently placed above the calf of the leg. The women wear a kilt-shaped garment of white cloth, reaching about half-way to the knee; over this, from under the breasts, a petticoat-like cloth reaching below the knee, also white; over all, a knotted sheet, worn as among the Khasia, concealing the bust; this is of coloured cloth for the young women and of white for the old. The hair is thus worn. Before marriage all the girls have their heads shaved all over. After marriage, the hair is allowed up to grow, and when long enough, is parted in the centre, combed back, and gathered into a loose knot tied with a hair string low down on the neck. The hair, from constant shaving, is long and heavy. Before marriage, the girls wear a piece of shell, about two inches broad, fastened to a string passed through a hole in the lobe of the ear. After marriage this is removed, and the ear left bare of ornaments. Numerous strings of beads and shell reaching to the waist are worn. They have also brass ornaments on the upper arm like those of the Kowpois.

Villages, their construction, government, &c.—The villages of the Angamis are permanent, and are placed in situations similar to those of the Kowpois; the construction of the houses is also similar, but the mode of the thatching is different, and is the same as that in ordinary use. Their villages are occasionally of great size, containing as many as one thousand houses. All the villages are well fortified by ditches, stone walls, and strong palisades. The office of chief or headman of a village is not hereditary, and there may be more than one in each village; they are selected for their fighting qualities, and when more than one chief exists, they seem to form a council. Each village has its own chief and peculiar government apart from the others, there being no central authority among them to whom they owe allegiance. This is one reason for the village feuds which are so common amongst them, but the evil is not unmitigated, as their form of government prevents their combining in any formidable number for raids on their neighbours. Like the Kowpois, the young men sleep in a house or houses apart, but unlike them, again, there is no similar restraint put upon the young women and girls, who have therefore opportunities for immoral behaviour which they are not slow to take advantage of. For one year after marriage the young married men are kept with the others at night.

Roads, Water, &c.—The roads in the Angami country are narrow, rough and steep paths. Water is generally found close to the villages, which depend entirely upon the little streams flowing down the hill sides.

Customs at Birth, Marriage and Death.—On the birth of a child, the woman is carefully secluded in her house alone with the child for five days; during this time she is fed only on fowls. The meaning of this seems to be that the woman and all her surroundings are unclean. After the five days have elapsed, all the woman's clothes are washed, and the clay pots used by her since her confinement for cooking thrown away. She may now mix with the villagers as before, who make her small presents of food, drink, &c. There is no special rejoicing or festive preparations on the birth of a child. In one Angami village formerly female infanticide prevailed; it was put a stop to by the late Agent Colonel McCulloch. From recent enquiries made, it would appear that the practice has not been revived, and it has no existence in any other of the Angami villages. Marriages are thus arranged amongst them. The father of the young man or girl first makes proposals to the family

with whom he wishes his boy or girl to intermarry. In nearly all cases the wishes of the young people are first consulted. The father of the youth, as a preliminary, gives to the father of the girl a pig and a spear, but receives nothing in return. On the wedding day, the young couple separately parade the village with baskets containing liquor in gourds, with which they treat the villagers. The bride then, accompanied by four or five of her female friends, proceeds to the bridegroom's house, where she regales them with fowls. This completes the ceremony; but, as before mentioned, the young bridegroom is not allowed to remain at night with his wife for one year. The object of this is to allow the woman's hair to grow before she has a child, as having children before the hair is long enough to tie behind is considered amongst them to be reproach. As a rule, the women remain faithful to their husbands after marriage, and adultery is uncommon; the punishment, when it does occur, is death to the male offender. The woman has her hair cut off and her nose slit. Divorce, when the consent is mutual, is easily arranged, the woman taking her property. A man may put away his wife with or without her consent. Divorce is rare. The custom of a widow marrying her deceased husband's brother prevails, as amongst the Kowpois; "Mundoo," or the price of wife's bones, is not demanded on any occasion. On a death occurring amongst the Angami, a feast is only prepared for the deceased's family and friends. The burial takes place on the day of death, and a rude kind of coffin is used for the corpse. The grave is dug about four or five feet deep and horizontal; a dáo, spear, and a chicken are buried with the corpse, whose ornaments are not removed; an upright stone is afterwards placed on the grave.

Arms, mode of fighting, feuds, &c.—All the Angamis are armed with spears of about six feet and a half in length; the iron head a foot and a half long, and about three inches broad at the widest part; the opposite end is shod with an iron spike, as with the Kowpois; the shaft is of wood, and from immediately below the head about to foot from the iron-spiked end, it is ornamented with goat's hair in close cut rings, red above, and red and black below. On the war path, each man has two of these spears and a wicker work shield, ornamented and painted as amongst the northern Kowpois. Dáos, which are heavy and straight, broad at the extremity, are only carried by the most noted warriors, whose privilege it is to wear them; an ordinary Angami would meet with ridicule if he assumed the wearing of the dáo until he had qualified himself by many deeds of bloodshed for the honor. The spear is thrown at the enemy with great force and precision, and during their encounters the combatants perform a kind of war dance, advancing, retreating, and leaping in the air with great agility, uttering at the same time guttural cries. The spear, not in use, is held in the hand which grasps the shield. Bows and arrows are not used by any section of the Angamis, but panjees are common; they are also very dexterous at stone throwing by hand. When an attack by one village on another is determined on, like the Bhutias, the custom is not unfrequent amongst them of giving warning to the opposite village before the attack, but they do not name any time for the same. When the contending parties are pretty well matched, they usually fight out in the open away from the village. When a weaker village is attacked, they await the attack from behind their village fortification. Should a village be taken, every man, woman, and child in it is slain, and the village burned. When peace is desired, one man from either side meet and exchange spears and drink together, a fowl is killed when peace is finally concluded. Occasion-

ally a mere truce is arranged, the parties meeting again after a time agreed on. The heads of the slain are cut off and removed by the victorious party; after the hair has been removed, which is kept for ornamenting their arms, the heads are buried outside, but if the headman of a village is killed, his head will be kept in the house of the opposing headman. Feuds may arise from the most trifling cause, as disputes about water, their rice fields, &c. Blood feuds amongst individuals are kept alive by a custom by which men may be hired to carry on a quarrel when the male members of a family are either wanting or unable to do so. So long as the heads of one village are kept by the opposite party, the feud remains active, the surrender of the heads or rather skulls ends the quarrel for the time.

Religion and religious observations, superstitions, &c.—The Angamis, like the Kowpois, believe in a future state; also in a supreme deity of a benevolent disposition, who inhabits the inaccessible heights of the highest hills. After death they go to another world; at the entrance they are met by a doorkeeper; should the soul be that of a man who has been a great warrior, hunter or snake-killer, then he is received courteously; if not, small notice is taken of him. Like the Kowpoi idea, they here live their lives over again, and are afterwards born again into the world; this goes on seven times, when they are finally changed into insects, especially butterflies; some species of which, on this account, they carefully refrain from injuring. They are not aware of any difference in the treatment of the good and the bad. Their village priests resemble those of the Kowpois, but they only sacrifice fowls on ordinary occasions; on the death of a relative other animals are killed. Their superstitions relating to journeys, &c., differ but little from those of the Kowpois.

Festivals, Games, Amusements, &c.—Their festivals have a general resemblance to those of the Kowpois, but the women do not dance. August and September are the months for their chief festivals, but no reason can be given by them for this, except that it is the custom: the festivals consist of feasting, drinking, dancing, and singing, in which latter all join. They have no musical instruments of any kind, and their only accompaniment to the song and dance is clapping the hands. The games for the juveniles are Kang sannaba and the peg top.

Cultivation.—Amongst the Angamis jhoom cultivation is rather the exception than the rule, and all, or nearly all, their rice crops are raised on hill slopes regularly terraced. These terraced slopes are regularly manured, the manure being furnished by their cows, of which they keep large numbers, instead of the buffaloe and methna; the manure is carefully incorporated with the soil, which is watered by trenches, into which a stream from the hill slope is led.

Use of Tobacco, &c.—Tobacco is used by them in the same form as amongst the Kowpois, but the use is much more restricted, young people using the weed sparingly, old people more freely. The liquors used are as among the Kowpois.

Hunting, fishing, &c.—Angamis make use of their dogs in the chase. This animal is a large, long haired variety. The spear is only used in hunting. Elephants are caught in concealed pit-falls, and killed with the spear. Wicker work baskets, or traps, are used in fishing; they have no nets.

Slavery.—Amongst themselves they have no slave system like that of the Kowpois; occasionally, captives in battle are made slaves, but more usually these are killed for their heads.

Health.—There is very little sickness amongst the Angamis. Cholera seems to be unknown; small-pox is not unfrequently epidemic; venereal diseases are rare. They have no knowledge of medicine, and employ sacrifices, as the Kowpois do in cases of sickness.

Trade and Manufactures.—The Angamis seem to have more of the trading spirit amongst them than any of the other tribes: they trade with Assam, Kachar, and Manipur.

They chiefly export a coarse cloth made from the bark of a tree, and wax; importing iron, salt and thread. Their only manufactures are the coarse cloth above mentioned, and the iron arms and implements required for their own use.

Crime.—Theft is not very common, and the punishment is death, if caught red-handed and a house is broken into; in other cases of theft, fines are inflicted.

The Tonkhul and Luhupa Tribes.—The next of the Naga tribes requiring description are the Tonkhul and Luhupa. The branch of the Tonkhul tribe, to which the name of Luhupa is given by the Manipuris (from "Luhup," a hat or head covering), seems to have been adopted in part at least by them, as they have no equivalent to the name "Luhupa" in their own language. The term Luhupa is applied to the more savage of the Tonkhuls, who inhabit the hills to the north and east, farthest removed from the Manipur Valley, from the fact of their being almost incessantly engaged in feuds and from their wearing, whilst so engaged, a peculiar helmet-shaped complicated head dress. There are also slight differences in language between the tribes lying farthest from each other, and other unimportant differences, such as are found amongst sections of the other tribes.

Sub-divisions of the Tribes.—There are many sub-divisions among the above; but as these are simply taken from the names of villages and convey no meaning, it is not deemed necessary to detail them.

Origin.—The origin of the Tonkhuls is thus given by themselves. They say, they came out of a cave in the earth, at a place called Murringphy, in the hills, about four days' journey north-east of the Manipur Valley. They attempted to leave this cave one by one, but a large tiger, who was on the watch, devoured them successively as they emerged. Seeing this, the occupiers of the cave by a stratagem, throwing out the effigy of a man they had dressed up, distracted the attention of the tiger, and took the opportunity of leaving the cave in a body: the tiger on seeing the numbers before him, fled. They placed a large stone on the top of a high hill near this spot (which still remains) as a mark, from which situation they spread in the hills around.

Present Numbers, country occupied by them, &c.—The Tonkhuls and Luhupas, under the Manipur rule, are said at present to number from twenty to twenty-five thousand. They have decreased in numbers of late years; and this they ascribe to their fatal interval feuds, to cholera and small-pox, especially the latter; cholera, it may be here mentioned, appears to have been unknown either in the Manipur Valley or the neighbouring hills, until about thirty years ago. The hills seem to be always infested from the valley, and it in its turn from the west, in cases of epidemics. Their country lies immediately north-east of the Manipur Valley, commencing from it and extending north-east for about eight days' journey; from that, east, to a great distance until the country of the Singphu is reached. The Luhupas to the north hold the Tonkhuls in a general state of subjection, although this does not seem to go beyond an occasional demand for tribute, as the Mani-

pur Government affords them protection. Their country is not very high, although there are occasionally lofty hills to be seen, especially north-east. Their roads are good, and are said to be nearly all fit for pony traffic. Valleys of moderate size are frequently met with, and in these valleys, usually salt springs and wells are found, which are worked regularly by them. The rivers flowing through the Manipur Valley, with one exception, all take their rise in the Tonkhul country. The fir tree in the interior is very plentiful, and attains a large size.

Facial and other characteristics, dress, ornaments, &c.—The Tonkhuls and Luhupas are a tall race of men, with large heads and heavy stolid features, as a rule; their general facial characteristics resemble those of the Angami, and some of them are remarkably muscular. The dress of the men is very scanty, consisting of a piece of cloth folded round the waist, a portion of which hangs down in front; even this scanty covering is frequently dispensed with, when they are engaged in any hard work. Over the upper part of the body they wear a sheet, after the fashion of the Angami. The hair of the men is worn in a very peculiar fashion; the sides of the head are shaven, leaving a ridge of hair on the top about four or five inches broad at the top of the head and narrowing to the front and behind, where they have a small knotted pig tail about three inches long. This cock's comb style of wearing the hair gives them a very grotesque appearance, not unlike that of a circus clown. The crest of hair is kept pretty short, though sometimes long enough to be parted in the centre. Their tradition regarding this peculiar fashion is to the effect, that formerly, ages ago, the two sexes wore their hair alike, and combed back as among the Kukis; to distinguish them, the above effective plan was resorted to. The Tonkhul and Luhupa tribes have no hair whatever in their faces. The ornaments amongst the men are—for the ear, pieces of reed, round thick pieces of cork, skeins of thread, &c.; a favourite with the men is a small bale of cotton, for it can scarcely be called anything else, with which the lobe of the ear is enormously distended; the ascending cartillage of the ear is frequently bored with numerous holes, into which small skeins of blue or black cotton thread are introduced. No metal ornaments of any kind are worn in the ears. Necklaces of beads are occasionally worn, and a favourite and peculiar ornament is a loose deep collar of brass, about six inches wide in front of the neck and tapering gradually to the back, where it is fastened; this collar is usually plain, and projects out some way in front of the chin. In lieu of the brass collar, coloured ones of cane work are also worn of the same pattern: gaiters of matwork are occasionally worn; on the upper arm the coiled wire rings are worn, as with the Kowpois; and on the wrist heavy solid bracelets of brass; below the knee cane rings; those formerly described, are worn frequently in large numbers. The Tonkhul and Luhupa tribes have a custom amongst them, which is believed to be unique and peculiar to them. This consists in the wearing of a ring from an eighth to a fourth of an inch wide, made of deer's horn or ivory, which is passed over the foreskin, fitting tightly. The object of this custom, which is of great antiquity, is to prevent an *erectio penis*, they holding apparently that a mere exposure of the person, unless so attended, is not a matter to be ashamed of. They carry out this idea with great boldness; for gangs of them may be seen working on the roads and in the women's bazars in the Manipur Valley without a stitch of clothing on them, the wearing of the ring being considered a sufficient sacrifice to modesty. This ring is assumed on reaching puberty, and is worn until

death. On first assuming it great pain is felt for some days, but from the pressure the organ gradually alters its form, and after a time the ring can be slipped off and on with great ease. The ring is removed for micturition and at night, and its size is altered from time to time as may be found necessary. Although the claims of modesty are the only reasons assigned for the custom, it is not improbable that it may have originally had a deeper meaning, as will be seen in alluding to the marriage customs of the tribe. The dress of the women is somewhat scanty: a kilt-shaped piece of cloth is folded round the waist, and reaches half way to the knee; this cloth may be either white or coloured. Over the breast another piece of cloth is usually folded, although amongst old women especially, it is not uncommon to leave the chest bare. Over all a sheet is worn. The hair of the women is worn in a fashion resembling that of the Manipuris when young; after marriage the hair is combed back and gathered behind into a quene; over the hair is placed a piece of cloth drawn tight and folded round the quene behind tightly. Ornaments are not so much affected by the women of this tribe as by others. In the ears are placed cylindrical pieces of cork; no metal rings are used. Shell necklaces and beads are worn, and before marriage bracelets of brass; these, after marriage, are replaced by round bracelets of a metal-like solder or lead, seven on the right arm and four on the left. The women of the Luhupas to the north are tatooed black, in simple patterns, on the thighs, arms, and breast. These women are much sought for by the southern men, because, however fierce may be their feuds, a tatooed woman always goes unscathed, fear of the dire vengeance which would be exacted by her northern relations were she injured giving her this immunity.

Villages, their site, construction, and government.—The villages of this tribe are situated in a similar manner to those of the Kowpois; on the slopes of the higher hills, in the south, they are small; but north, amongst the Luhupas, they are large, and may number as many as five hundred houses in one village. Their houses are constructed in the same way as those of the Kowpois; but to the north, owing to the scarcity of the thatching grass, the roofs are planked with fir. The arrangement of the houses in a village, and their internal fittings, &c., closely resemble that of the Kowpois. Water, especially amongst the southern tribes, is always close to a village site, and each village is strongly fortified by a wooden palisade. The village sites are fixed. As with the Murring tribe, to be next described, they have two village chiefs—the Khulbu, being the head, and the Khulákpa, the inferior; these officers are hereditary, and the Khulbu, by virtue of his office, receives the heads of all the game killed, and the first brew of liquor made by each family in the village community. The Khulákpa receives inferior presents, and they are both entitled to seats of honor at feasts and other village meetings. Each village forms a republic of its own, as amongst the other Naga tribes, and they have no principal chiefs. The young, unmarried boys and girls sleep in separate houses apart, as with the Kowpois.

Customs at Birth, Marriage, and Death.—On the birth of a child, whether male or female, fowls are sacrificed, and the women only of the village are treated to liquor. The child immediately after birth has chewed rice placed in its mouth, and is immersed in water, heated nearly to the boiling point; this treatment is supposed to render the child hardy, and prevent

it in after-life from suffering from pains about the back and loins. The mother of the child is also made to sweat profusely, by being wrapped in hot water blankets, until faintness ensues; this is repeated two or three times, and on the third day, the woman is allowed to go about as usual. Ear-boring is a cause of great expense in feasting; to save this the children in many cases are allowed to accumulate, when one entertainment serves for all. At puberty the ring formerly described is assumed. Before marriage immorality is uncommon; the age for the marriage does not differ from that of the other Naga tribes, and may occur at any time after puberty. The price of wife to those well off is one methna; others pay in cowries or Manipur "sel," about the value of ten rupees. In instituting the preliminaries for a marriage, omens are taken, as amongst the Kowpois, by holding up a fowl and observing how it crosses its legs; if favorable, the preliminaries may be arranged either by parents or friends. The Tonkhul and Luhupa tribes are said to exercise more free will in regard to their marriage arrangements than any of the other tribes; and, as a consequence, run-away matches are not unfrequent when the parents of a couple do not agree. The couple in this case fly to another village, and remain there until they are recalled by the parents, which usually speedily takes place. No disgrace or punishment follows, but the accustomed price must be given. On the marriage day, two dogs, two dáos, with liquor, are presented by the parents of the man to those of the woman; the woman's father then kills a pig, which is eaten in the house of the man's parents. The man after marriage lives for a few days in the house of the bride's parents, after which he is conveyed to his own house, and another feast of dogs and fowls ends the proceedings; and now comes into play a custom quite peculiar to this tribe, and one which I cannot help, rightly or wrongly, associating with the origin of wearing the ring, also peculiar to them. On the eldest son of a family marrying, the parents are obliged to leave their house with the remainder of their family, the son who had married taking two-thirds of the parents' property, not only of the household, but of his father's fields, &c. Occasionally, the parents are recalled and allowed to remain for some time, but eventually they have to leave, and the property is claimed and divided, as above stated. When the parents are well off, they provide a house beforehand. On the marriage of another son the same process is repeated, and may be again and again; but, according to the usual custom, the parents may, after the process has been repeated several times, return to the house of the eldest son. When a couple have a large family of sons, who marry in succession, the poor people are often thus reduced to serious straits. May not the origin of the wearing of the ring have something to do with this practice; and may it not have been introduced, by some parent anxious, by placing a check upon the amatory propensity of his offspring to so put off the evil day of his own turning out? This, however, is mere conjecture, as there is no trace of any story or tradition of the kind amongst the Tonkhuls themselves. Polygamy is occasionally practised, and, in rare instances, many wives are kept. Divorce is allowed, but seldom resorted to, on account of its great expenses. Adultery is rare; and the adulterer, if seized, is killed, his goods and property seized: under any circumstances, the woman is never taken back by the injured husband. On the death of a Tonkhul or Luhupa, it used to be the custom to make human sacrifices; now, amongst those of them under Manipur rule, this is not permitted,

and instead cattle are sacrificed before the corpse can be buried. The cattle sacrificed are eaten, with the exception of one leg, which is buried under the head of the deceased. The dead are buried in deep graves, fashioned after the manner of the Kowpoi tribe. Spears, dáos, &c., are buried with the body. All who die of disease are buried inside the village precincts; but those who are killed in battle, or by wild animals, are buried in one place out of the village. On the death of a warrior, his nearest male relation takes a spear and wounds the corpse by a blow with it on the head, so that on his arrival in the next world he may be known and received with distinctions.

Arms, and mode of fighting, &c.—Their only arm used in warfare is a long heavy spear; this is thrust, as it is too heavy to be thrown. On the left arm is worn an oblong shield of hide, ornamented with tresses of human hair and wool dyed in various colours. Amongst the Luhupas, the head dress of the warrior is peculiar; hence the name Luhupa, which is formerly mentioned. The basis of his head-piece is a conical structure of wicker work, about a foot high; over this is a layer of fur and hair, black and red in colour; to the sides are stitched as wings round structures, filled in with coloured seeds in rings; in front is a disc of polished brass, with a button-shaped knob in the centre; slips of bamboo, feathers, &c., are also attached to the head-piece, and occasionally a long crescent-shaped piece of buffalo horn scraped thin is placed in front of the helmet. Warriors of distinctions, who have slain many people, wear the hair of their victims, depending from the side ornaments of the helmet in the first instance, and, as they accumulate, made into a kind of fringe worn round the face, like the mane of a lion. Women's tresses are preferred, as being longer. The rest of the warrior's dress presents nothing peculiar. When the villagers are desirous of fighting, notice on the one side is invariably given; and, as amongst the Angamis, the date may be given, and a stand-up fight in the open agreed upon at a given place. In other cases, intimation is made to one village from another that its members from a certain time will be killed, whenever an opportunity is found. In fighting, the spear is thrust; two hands being generally used. When an enemy is killed, the head is immediately cut off by the edge of the spear; these heads are dried and hung up in the houses of the victors, and, as with the Angamis, may be returned, and the feud ended. Feuds are handed down from generation to generation, and the original causes of them have not unfrequently, as amongst the other tribes, been completely forgotten. Village feuds are very common. The southern portion of the tribe—the Tonkhuls—use the bow and arrow, frequently poisoned with some vegetable composition, the nature of which is kept a secret, and its manufacture only known to a few. The northern, or Luhupa, portion do not use the bow and arrow.

Religion, and religious observances, superstitions, &c.—The Tonkhuls and Luhupas believe in one supreme deity, who is of a benevolent disposition, and who inhabits space; also another deity of an evil disposition, who resides between heaven and earth, and in whose hands is the power of death. Their ideas of a future state are, that after death they go to the west, where there is another world; in this future state they live and die, men six times, and women five times; after this they are turned into clouds, remaining in that condition. The people killed by a Tonkhul or Luhupa, become his slaves in the next world. The nature of the life they lead in a future state, they cannot explain. Their general religious observances do not differ essentially from those of the Kowpoi tribe. Their superstitions

are also similar, with one exception. In the month of December, in every year each village holds a solemn festival, in honor of those of their number who have died during the preceding year. The village priests conduct the ceremonies, which culminate on a night when the moon is young; on this occasion, it is said, the spirits of the departed appear at a distance from the village in the faint moonlight, wending their way slowly over the hills, and driving before them the victims they may have slain or the cattle stolen during their lives; the procession disappears over the distant hills amidst the wailings of the villagers. Unless the village priests are well fed, it is said this appearance will not take place.

Festivals, Games, Amusements, &c.—The Tonkhuls and Luhupas have no stated times for holding their festivals, with the exception of the example mentioned above. The Tonkhul of both sexes sing and dance together. The Luhupa men only dance a sort of war dance, the women supplying them with liquor the while: they have drums, but only use gongs for their dances. They dance sometimes for a whole night, until quite exhausted. Their singing is pleasing, being executed in well-toned parts, blending together and forming a pleasing melody. Men and women, in equal numbers, sing thus together, and sometimes men alone. The melody is always in slow time, whatever the nature of the song, joyous or otherwise. They understand the meaning of their songs as a rule, and these vary, though those of a melancholy nature prevail. The burden of one is to this effect:—"A young man and woman were attached to each other; the youth proceeded into the jungle for cane to make a basket for the girl, he is devoured by a tiger, and announces his fate to his lover in a dream." The amusements of the adults would seem to be almost confined to singing and dancing. The young men amuse themselves by throwing spears, and also putting the stone, which is round and heavy.

Cultivation.—The Tonkhul portion of the tribe all cultivate by jhooming, but the Luhupas cultivate the slopes of the hills by terracing, manuring the lands from their buffaloes and cows. The manure thus used is not spread dry on the ground, but is mixed with the streams of water used for irrigation.

Hunting, fishing, &c.—The Tonkhul and Luhupa tribes use dogs in hunting as the Murrings and Augamis do; these dogs are trained to drive game into some pool of water, where the animals are speared. Amongst them they have a large species of dog with long straight hair, like the Thibetan breed; this variety is not used for hunting, but to protect the villages. They cut the ears and tails of their dogs quite short, believing that this improves their appearance. Fish are caught by poisoning the water; they have no nets.

Slavery.—Slavery has no existence amongst them, and they are violently opposed to it. To such a degree is the idea of slavery hateful to them, that on occasion of inability to release his children who had been captured in resistance to the State (Manipur) and sold as slaves, their father coming down from the hills, slew them both, and carried away with him their heads. Since then it has not been attempted to make any Luhupas slaves.

Sickness.—Small-pox and cholera occasionally make sad ravages amongst them; venereal diseases appear unknown. They have no knowledge of medicines.

Diet, use of Spirits, Tobacco, &c.—Their diet presents no peculiarities; their liquor resembles that made by the Murrings; tobacco smoking is very

prevalent, and they use small pipes of stone with bamboo mouth-pieces or stems.

Trade, &c.—Trade amongst them is very restricted. They do not go to Assam, but bring dáos, spears, cloths, &c., to Manipur, taking salt in exchange. Their women make cloth superior to any of the other tribes, excepting the Murrings.

Crime, &c.—Theft is very common, not only in their own country, but they commit theft, chiefly cattle lifting in the Manipur Valley also; thieves caught red-handed may be killed, or beaten; fines are also inflicted.

The Jatik Tribe of Nagas.—Of the Jatik tribe of Nagas little is at present known, they having only recently come under subjection in small numbers. They wear the ring, speak a similar language to the above, and their manners and customs are identical.

Murring Tribe of Hill-men.—The Murring tribe occupy the range of hills lying between the two valleys of Manipur and Kubo; this range, the Hirok, is not, however, exclusively occupied by them, there being scattered over nearly the whole of it villages of the Khongjai tribe of Kukis. There are two divisions of the Murring tribe, Saibu, the eldest branch, and Murring; they are identical in appearance, dress, customs, &c., but their language differs slightly, and they do not intermarry. These two tribes are sub-divided as follows; the names of the sub-divisions are the same in both, and are given as—

Khulbu.	Kunsowa.	Tangsowa.
Churungna.	Makunga.	Tungtangna.
	Klaya.	

These seven sub-divisions or families do not marry amongst themselves, that is, a Khulbu will not marry a Khulbu, but may any other of the seven. The division of a tribe into seven families appears to be common to all the tribes, as well as the Manipuris, and the rules are in some cases very strict against intermarriage.

Origin of the Murring Tribe.—The origin of the Murring is thus given by themselves—We originally came out of the earth near the eastern foot of the Hirok Range, but in the Kubo Valley, in the higher ground immediately under the hills at a place named Mungsa. Seven men and seven women thus emerged. At this time women and men wore the same clothes (the dhoti or cloth round the loins is to this day identical in both sexes, though worn differently). The hair was also worn in the same way by both sexes. By way of making a distinction, the males dressed their hair into a horn-like knot in front of the head, the women behind. The females also lengthened their waist cloths, while the men shortened theirs. Not being satisfied with their location in the plain, they migrated in a body to the hills lying close by, where they have since remained. The tradition amongst them is, that the Kubo Valley was then almost entirely a vast lake. The nature of the ground at the foot of the Hirok Range, at Mungsa bears out this tradition, as under the hills there is a strip of forest land of no great breadth, which is much higher than the plain to the east below it. They have since resided in the Hirok Range, spreading over it as they increased in number. Some Murrings say that the place of the origin of a portion of their tribe was part of the Manipur capital at present called "Haubum Maruk," and that another portion took their origin at "Laisangkhong," a village in the valley, some seven or eight miles south of the capital; but on account of the immense amount of water then in the valley, after an occupation, the length of time of

which is unknown, the sites were evacuated. No Murrings now reside in the valley.

Present Number.—The total number of the Murring tribe, as at present given, is about three thousand, in about twenty villages, all situated in the Hirok Range of hills. They are said to have increased in numbers within the last five or six years. About thirty-two years ago, when Nursing was raja, they were oppressed and ill treated by the Manipuris, which caused them to leave their country and take refuge in Burma, but lately they are returning, the policy of the Manipur Government having changed in regard to them, and the Kubo Valley, towards which the majority had fled, being to them unhealthy, and the measures of the Burmese being also oppressive, they are coming back in numbers.

Facial and other characteristics, dress, mode of wearing hair, &c.—As observed formerly, the features of the Murrings approximate to those of the Burmese; some of them have flat, and others well shaped, noses, and their general expression is mild and intelligent. They are cleanly in their persons, diet and houses, and altogether are superior to any of the other tribes. In stature they are of medium height, muscular, and active, and with well developed lower limbs. Their dress consists, amongst both men and women, of a sheet, white, with a striped border or striped throughout; this is folded across the waist and twisted or tucked in at the side; the men fasten one end behind dhotie wise, in the women this is allowed to hang down, so as to form a petticoat. For the men, the only other article of clothing worn is a sheet for the upper part of the body, of thick cloth, either striped or checked, and sometimes a woollen blanket. The women's dress, besides the waist cloth, common to both sexes, consists of a white sheet with striped borders, worn like the Manipuri fanek, and reaching from over the breast to a little way below the knee. A sheet, like the men's, is also worn; and some of the women wear the Manipuri "furit," or jacket during the cold weather. The men comb their hair from behind and from the sides, and gather it into a horn-shaped protuberance above the centre of the forehead; round the base of this horn are usually wound strings of beads of various kinds, and transfixing it cross-wise is a steel bodkin-shaped instrument, with a sharp point, about fifteen inches long, and flattened for about a third of its length at the other extremity. The story attached to this instrument is as follows:—To the seven families of the Murrings, after their creation, the deity gave pens of reed and skins of leather to write upon. The leather skins were eaten by dogs, and the pens wearing out or being lost, the art of writing was forgotten, and has never been recovered; the bodkin-shaped piece of steel is retained by them as a memento of the pen. The men have occasionally rudimentary moustaches and beards. The hair of the women is simply parted in the centre and combed back; it is gathered in a loose knot, lying low down on the neck. The ornaments for the men are not numerous. Before marriage, young men wear small rings in the lobes of the ear, made of brass. After marriage these are removed, and a rounded piece of shell, wood covered with finely twisted horse hair, or, for the better off, silver, about an inch and a half long, of no great thickness, is worn instead. The men wear no necklaces, or any other ornament round the neck. Heavy bracelets of bell metal above the wrist are occasionally worn; these are handed down from father to son for generations. Brass rings on the fingers are sometimes worn. The women wear shell ornaments in the ears, but, unlike those of the men, round and fastened to the lobe of the

ear by a piece of string; long bead and shell necklaces are worn in profusion, as amongst the Kowpois. On the upper arm is worn the twisted coil of brass; this ornament is twisted into shape before being placed on the arm. Bracelets of the same material, as those of the men, are occasionally worn: these are not so heavy as those of the men. The women stain their teeth black.

Villages; their construction, government, &c.—The Murrings construct their villages on the slopes of the higher hills, but with a regard to the convenient situation of their water-supply. Their village sites are fixed, as with the Kowpois. The general style of building is similar to that of the above, but their houses are not so strongly built—the roofs do not reach so low, nor is the thatching as good. Occasionally, the house is raised from off the ground on a bamboo platform, like those of the Burmese; in other cases, the floors are planked. The arrangement of the houses in a village is similar to that of the Kowpoi, but they have no fortifications round it; they give as a reason for this, that for many years the Tonkhul tribe of Nagas, with whom they used to be at constant feud, have been friendly, and they do not fear any of the other tribes. Their villages are small in size, the largest containing only nineteen houses, the smallest three or four. Each village has two headmen—the Khulbu and Khulâkpa; both offices are hereditary, the Khulbu being the chief. These headmen are not entitled to any settled revenue, but receive a share of flesh at feasts, and a portion of the drink made by the villagers. There is also in every village of any consequence an interpreter, or "Meithei Lumbu;" this official is selected for his knowledge of Manipuri: he gets nothing from the villagers, but occasionally receives a present from Manipuris when any case occurs requiring his assistance. The custom of separating the young of both sexes prevails, as amongst the Kowpois; their village paths and roads are superior to those of the other tribes.

Customs at Birth, Marriage, Death.—The customs on the birth of a child, amongst the Murrings, are similar to those of the Kowpois: there is a feast given by those who can afford it, or drink is distributed; the woman is not secluded in any way after the birth of a child. The naming of children amongst the Murrings is curious: the eldest male child of a family is invariably called Moba; this name is given immediately after birth. The second male child is called Koba; the third Mayba; the fourth Ungba; the fifth Kumba. After the fifth, every male child born is called Kumba. For female children, the first is called Tebi; the second Tobi; the third Tungbi; the fourth Sungkobi; the fifth and others Kumbi. Thus, in any village, many of the same name may be found; other names may afterwards be given. But as the giving of a second name involves a large expenditure in the shape of a feast to the villagers and presents, the privilege is not often taken advantage of. Amongst seventeen men assembled at one time, only four of them had second names: these names were Mohsil, Modar, Morungba, and Motil. Individuals of the same name are identified by the clan or family name; also by the father's number, so to speak, or by personal peculiarities, as long, short, stout, &c. On the occasion of a marriage, the arrangements are initiated by friends sent by the parents, and not, as with the Kowpois, by the parents themselves. The price for a wife is much the same as with that tribe, varying with the circumstances of the parties; but in all cases a gong forms part of the presents given. A feast is given on the wedding day, after which the newly married couple may retire to their own houses. In cases where a separation is desired by either of a married couple, it is necessary to prove a fault

on either side, and even then a heavy fine is levied in the shape of feasting and drinking. Polygamy is rarely practised, as, when a second wife is taken, the parents of the first demand and receive presents from the husband. In cases of adultery, the male offender's life is spared; but his house is wrecked, and all his property seized by the injured husband. Should the husband be agreeable, the adulterer may keep the woman, giving the husband presents. In doubtful cases of adultery, the evidence of the woman is taken, and when the case is considered proved by her evidence, a fine only is inflicted on the accused. Adultery is a rare offence. Their customs on a death very closely resemble those of the Kowpois; but no coffin is used, and the burial place is some distance apart from the village.

Arms, mode of fighting, &c.—The arms in use amongst the Murring tribe are, the spear, dáo, and bow and arrow. The spear is larger and longer than that of the Kowpois, but of the same make, and is thrown in fighting. The dáo is square at the point, and is worn in a kind of wooden sheath open in front, and so worn behind as to be handy for drawing by placing the hands over the shoulder. The bow is strong, and the arrow-head barbed. The arrows are occasionally poisoned with some vegetable extract, the nature of which is not known; they describe this poison as so potent, that animals die from its effects in half an hour or an hour after being wounded. This poison, which is used also by the Kuki tribes, is a dark brown gummy-looking extract, soluble in greater part in water. The poison used by the Bhutias is very much the same as that used by the Murrings and Kukis, in appearance at least. The Murring also uses a shield of strong hide, round in shape, and japanned black. The Murrings, like most of the hill tribes, try to surprise their enemies; before entering on any warlike expedition, they consult the omens, as the Kowpois do. They are at present at peace with all their neighbours, and have no internal feuds.

Religion, &c.—They believe in numerous spirits inhabiting the high hills; the supreme of these is named Domhai, and is of a good disposition. There are two devils of great power. After death the good are born again at once into this world. The bad are retained in a future state, and tortured in accordance with the nature of their offences. Their priests and sacrifices generally resemble those of the Kowpois. Their superstitions are also very similar.

Festivals, Games, Songs, &c.—Their festivals resemble those of the Kowpois, but they have only one annually in April, the reason of which is unknown. During this festival, they dance, feast, and drink for three days. Their dance is accompanied by a kind of chant, in honor of the occasion, and the music of the drum. The young men and women dance together. They have no songs whatever amongst them, and account for it thus: When the deity distributed songs to the inhabitants of the world, some caught them in their hands, some secured them carefully in their clothes, and thus retained them; but the Murrings unfortunately caught their share in a wide-meshed basket, through which the songs escaped, never to be recovered. They seem to have no games amongst them; but children amuse themselves with a swing of rope suspended between two trees, and with a wooden seat, like that of English children.

Cultivation, Diet, &c.—Their cultivation is entirely jhoom, as with the Kowpois. As regards their diet, they are said to be more cleanly in the selection of what they eat, and also to pay more attention to cooking.

Hunting and fishing.—The Murrings are fond of hunting, and train their village dogs to assist them; these are of the ordinary pariah breed,

and are useful in tracking game and following it up, giving tongue at the same time. They will also seize smaller games. Two or three dogs are used at one time. The game is killed with the bow and arrow and spear. Fishing is restricted from the paucity of streams of any size in their hills; when fishing is attempted, the method employed is by poisoning the water; they have no nets.

Other Customs.—To erect a pile of stones is considered a meritorious act. The individual who does this must be rich; for on such occasions six methnas are expended, but from the hope that their names will live as long as the mounds erected by them; the methnas are not grudged. A Murring must not think of white-washing the front of his house (which is of boards) unless he can give a feast, for which six methnas are killed; and the young men of the village, who assemble together like the Kowpois, cannot have a rejoicing of their clubs under an expenditure of four methnas.

Slavery.—Slavery amongst the Murrings is in existence only in a very restricted shape; its general form is as with the Kowpois.

Diseases.—Small-pox is the most fatal disease amongst them, and, like the other tribes, they abandon their sick from this complaint in the jungle. Skin affections are rare, and venereal diseases are said to be unknown. Cholera is rare, and mild in form. Their country seems also to be free from malarious fevers.

Use of Tobacco, Spirits, &c.—Tobacco is much used, and is partaken of in the three forms in use amongst the Kowpois. Their drink is somewhat differently prepared: bran is used as well as rice, and the branches of a plant; the drink is allowed to ferment and distil over, but without the aid of heat; it is sweet and of no great strength.

Trade.—They have no trade whatever amongst them; they work in metals, making their spear heads, dáos, &c., from iron procured in the Manipur Valley.

Crime.—Theft is rare, and is punished with heavy fines; there is no other crime of note, and they are reputed to be very truthful.

The Kukis and other Tribes.—The only tribes of hill-men under Manipur rule left to be described are those of the Kukis, and the few nondescripts residing in or near the valley, who are included amongst the Loi population, formerly alluded to. And first of the largest of the Kuki tribes, the Khongjai.

The Khongjai tribe of Kukis.—This important tribe of Kukis has only, in comparatively recent times, come under the rule of Manipur in its entirety. The Khongjais formerly occupied that portion of the hill country now uninhabited, lying between the country of the Lushais and that occupied by the Kowpoi tribe of Nagas. They resemble the Lushai tribe in appearance and language, but have always been in feud with them. As time went on, the Lushais, proving too powerful for them, caused them to evacuate their country. Before this occurred, they were at constant feud with the hill tribes to the north of them under Manipur, and with the Manipuris themselves; but when it was found that they could no longer cope with the Lushais, they at once came under the protection of Manipur, and all enmity between them and the Manipur Government and the Naga tribes at once ceased. They now constitute an important body of contented useful men, as friendly to Manipur as can be desired. It is now about thirty years since the movement began, and they finally settled in Manipur Hill Territory. At this time, also, a great movement of Kukis took place towards the Kachar Hills, where they settled under British protection.

The movement was caused by the same pressure, and the tribe consisted of the Chingsol section of the Khongjais, who resided in the Jeerec Forest and the Bobun range of hills bordering on the Kachar District. Their tracts of country are now uninhabited

Names and Sub-divisions of the Khongjai Tribe.—The Khongjai tribe of Kukis have the following chief sub-divisions:—Kudingma, Hawkip, Monbi, Chongfut, and Sumti. Many other names might be given, but the above represent the chief families or divisions. The manners and customs of each sub-division are so much alike, that one description will serve for all.

Origin of the Tribe.—Although occupants of the hills to the south of the valley of Manipur, their traditions do not give the southern hills as the place of their origin, but rather lead them to the belief that it was in the north. Some of the Khongjais say that the country of their origin was that now occupied by the Poi or Shendu tribe of hill-men about twenty days south of the Manipur Valley. The fact of their language being nearly identical with that of the Lushais, points still further to their probable southern origin.

Present Number, &c.—The total number of the tribe is given at present at about eight to ten thousand, and they say that they have steadily decreased in numbers since they came under the Manipur rule; and this they attribute to increased sickness and the spread of fatal diseases, as small-pox and cholera amongst them.

Location of the Tribe.—Since the tribe came under the rule of Manipur, they have remained scattered over nearly the whole of its hill territory, except to the extreme north. Numbers of them are to be found in the western ranges of hills overlooking the valley to the north of the Government road, in the Hirok Range of hills between Manipur and the Kubo Valley and in the hill ranges south of the Munipur Valley.

Facial and other characteristics, dress, mode of wearing hair, &c.—Like the tribes already described, their features are various, and one standard cannot be laid down for all; the stature also varies, and tall men alternate with short; but the middle height is that most frequently met with. Their legs and arms are occasionally very muscular, and they are capable of carrying heavy weights. The dress of the men is very scanty; as a rule, they only have a piece of cloth hanging down from the waist in front, the parts behind being bare; in other cases, even this is dispensed with, and a loose sheet only covers the body, disposed, however, so as to conceal the private parts in the day time; this sheet is wound round the waist, and at night forms a blanket. Like the Lushais, every Khongjai carries a netted bag, which contains his tobacco, flint and steel, a small knife, and other odds and ends; this bag is worn on the hip, and the strap is usually of hide, and often ornamented with cowrie shells. The hair of the men is worn long, combed back, and formed into a knot behind; it is usually kept in a very dirty condition. One section of the Khongjais, the Sumti, wear in the centre of the head, reaching behind and incorporated with the rest of the hair, a small plaited pig tail; this fashion prevails also amongst the Lushais. The Khongjais have occasionally small moustaches and pointed beards. The ornaments for the men are not numerous; for the ears, a piece of string is passed through the lobe, and on this is strung one or more reddish coloured pebble beads. On the upper arm one or two pig's tusks are commonly worn, and frequently on the left wrist a thick piece of ivory; but this is more for use than ornament, to protect the arm in using the bow

and arrow. Round the neck a piece of string, with a tiger's or pig's tooth, is frequently worn, occasionally a single pebble necklace, or one composed of pieces of a substance like amber or of amber itself. Nothing is worn on the legs. The dress of the women consists of a kilt-shaped piece of coloured cloth reaching from below the naval to half way down the thigh; over the breasts another piece of cloth is folded, the portion between this and the waist cloth being left bare; over all a sheet is worn in the usual way. The hair is worn long and parted in the centre; the two portions are plaited, crossed behind, and brought round over the front of the forehead, where the meeting ends are tied together. The favourite ear ornament of the women is the large disc of silver peculiar to the Kuki tribe; this, however, is never worn by the Khongjai males, although common to both sexes among all the other Kuki tribes to be yet mentioned. Necklaces of beads in numbers are worn, as with the Kowpoi tribe. On the upper arm leaden or solder armlets are worn, and on the wrists and fore-arms bracelets of thick brass wire, like those of the Kowpoi women, but differing slightly in form; these reach to near the elbow sometimes. All the males of the Khongjai Kuki tribe, it should have been mentioned, wear a pugree, generally with a fringe, amongst those at all careful of their appearance, of small red feathers. The tribes are, as a rule, very dirty in their persons and clothes, and although clean individuals are occasionally to be met with.

Villages, where situated, construction, &c.—Unlike the Naga tribes above described, the Kukis are constantly changing the sites of their villages to suit the exigencies of their cultivation. On this account the villages of the Khongjais have not that permanent and comfortable look that a Naga village possesses, and their houses are very much inferior in construction. The houses themselves are small, with two gable ends, walls of bamboo matting, and raised floors of bamboo or wood for the better sort; each house is usually surrounded by a bamboo fence, and in situations likely to be attacked by other tribes: a strong palisading surrounds the village. The houses are closely huddled together, and the villages are usually small in size; they have, however, large villages, containing about four hundred houses; but these are rare, and confined to places where the facilities for cultivating, &c., are unusually good. The village sites are altered according to the kind of cultivation near them; when the amount of land is small, or its quality is inferior, the villages may not remain on the spot for more than two or three years; in other cases, they may remain eight or ten, but seldom more.

Village government, customs, &c.—In each village, as with the Nagas, there is a headman, or Khulâkpa, whose office is hereditary. Besides these village chiefs, they have amongst them, as with the Lushais, hereditary chiefs of some consequence, whose orders are, or rather formerly were, generally respected. Of these superior chiefs, there are at present three, the most important of them being named Kudingma; this chief's village is at present north of the Government road, near the Kala Naga range of hills. The Khulâkpa, or village chief, is entirely supported by the villagers; they cultivate his fields, and give him a certain proportion of the produce, both animal and vegetable, of the village. On the birth of children he also receives presents, and is entitled to part of the spoils of chase captured by the villagers. The more influential rajas or chiefs, although their authority may be recognized out of the bounds of their village, only receive tribute from their own immediate village. The village chiefs also receive presents on the marriage of a villager; on the sale of a methna or any large transaction of this kind, a

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tax is levied for the benefit of the chief; the right tusk of every elephant killed is also his perquisite. Of late years the influence of the principal chiefs has much declined, and it is said that orders given by them out of their respective villages would not now be attended to. As amongst the Lushais, a popular chief gathers together a large following, and becomes in this way a man of influence for the time, until succeeded by some other chief, who becomes more popular, when his influence wanes and his followers desert him for his more successful or popular rival. The young of both sexes are not separated as with the Naga tribes, but are allowed to mix freely together; a certain amount of care is, however, taken by the parents of the girls of the village, as when bed times arrives any young men who may be about the house get a hint to move, and the girl or girls retire into the inner apartments with the parents. In many cases intrigues are carried on by the young people, but these lapses generally end in marriage with the parent's consent, or should this be denied, the young couples, remaining of one mind, frequently elope either to another village or to some friend's house in their own.

Customs on Birth, Marriage and Death.—Supposing the raja had a son, five days after his birth there would be a feast, when they would shave his head, name him, bore his ears, and his mother after proper ceremonies would tie some of the feathers of a red fowl which had been sacrificed to the gods as a charm about his neck. All his relations come to the feast, bringing with them what each is able of flesh and wine. When the boy has grown up, he associates with the young men of the village, and joins in all their sports and pastimes. Yearly they brew wine called "Lomyú," and on its ripening they invite the young women of the village to a grand feast. If able, his father and mother now seek a wife for him, and she must be the daughter of a raja. To her father they proceed, and, presenting wine, they beg his daughter for their son. If he agrees, the wine is drunk, what is to be given for the girl is asked, and a bargain is concluded. The articles comprising the girl's price are taken together with wine to her house, and her relations having killed a methna or pig, they all eat of it together. The party who brought the girl's price contend with the young men of the village at their games, and if in this contention bones are broken, no notice of it is taken. The games over, the girl must go to her husband's house; with this view she is dressed in all her finery, a gong is placed on her head as an umbrella, the hind leg of a methna and half a pig are given to her, and having taken a sip of well fumigated water of the pipe bowl, she parts amidst tears with her family. On reaching her husband's house, a feast is given to all who went for her. The eldest son on his marriage remains with his father; a younger son has a part of his father's subjects made over to him, and sets up for himself. In the manner of obtaining a wife, there is no difference between the raja's son and his lowest subjects, except that the latter has not to pay the same high price for his partner. After the birth of a child the Khongjai almost immediately resumes her ordinary duties, even heavy work, such as rice pounding. Adultery is not common, and, as with the other tribes, the male offender may be killed. Usually, the village chief pardons the offender, who, however, becomes his slave. If the adultery has been without the consent of the woman, she is taken back; in other cases, she is severely beaten, and her price has to be returned to her husband. Divorce is rare, and the individual initiating proceedings, whether the man or woman, has to give back the original price paid. On the death of a Khongjai the body is washed and carefully dressed; it is then strapped

to a board in a sitting posture. The friends and relations of the deceased are then summoned; after they arrive, the body is removed to a temporary small house erected for it. A feast is then held, the friends, &c., contributing their share towards it. In the case of a chief's death, as with the Lushais at the present day, the former custom prevailed of smoking the body to preserve it until the number of human heads considered necessary for the proper performance of the funeral rites had been collected. The necessity for a certain number of heads being got ready, probably gave rise to the idea of smoking the body, as it cannot be buried until the requisite number are got together. Since the Khongjai tribe came under the rule of Manipur, they have had to relinquish the practice of human sacrifices on such occasions, and content themselves with animals, chiefly dogs. Poor people who cannot afford the constant feasting, which has to be kept up so long as the body remains unburied, only keep it one night. The grave is prepared by the relatives of the deceased, and the body is buried, as with the Kowpois, the sitting position of the corpse being retained; an upright stone is placed over the grave, and above a bamboo, from which is suspended the heads of the animals slain. With the body, as amongst the Naga tribes, weapons, &c., are buried. In cases of death from disease, the body is buried within the village close to the deceased's house. If the death has been in battle or from accidents, the body is interred outside.

Arms, mode of fighting, feuds, &c.—The arms of the Khongjai are the spear, dáo, bow and arrows, and panjis. The spear is about six feet long, with a shaft of plain wood and a spike at the bottom; the head is about six inches long, and of a triangular shape. The spear is used sometimes to thrust, and sometimes it is thrown. The dáo has a short handle, ornamented with a tail of goat's hair depending from its extremity; the blade is strong, heavy, and with a blunt square extremity. The bows and arrows used closely resemble those of the Murrings, but the bow is not so strong, and in using it the string is drawn towards the chest. They use poisoned arrows, but they do not make the poison, but procure it from other tribes. Like the Lushais, whom they so closely resemble in every way, they try to surprise their enemies and attack immediately before day-break. They are very expert at throwing stones. Their feuds are now kept under, but formerly they were constantly fighting amongst themselves and with their neighbours on all sides.

Religion, &c.—The Khongjais believe in two supreme deities of a benevolent disposition; these two, they say, are brothers, and of equal power. They reside in another world. They also believe in numerous evil spirits; these inhabit the high hills and jungles. After death, they say, they ascend to the sky; those amongst them who die from disease have a safer and quicker journey to the better land, than those who die from accident or in warfare. The next world, according to their notions, does not differ from this, saving that its inhabitants fare differently, according to the nature of the deaths they die. The theory of a return to this world again, so prevalent amongst the Naga tribes, they know nothing of. Their village priests, sacrifices, &c., do not differ materially from those of the Kowpois.

Festivals, Music, and Musical Instruments, &c.—The Khongjais, once a year, about January, have a large festival, which lasts for ten days or more, if the supplies of liquor and food hold out. During the whole time of this festival, all the villagers, young and old, enjoy themselves in feasting, drinking, singing and dancing. The meaning of the festival they have

no notion of. The music of their songs is peculiar, and is almost identical with that of the Tonkhuls, formerly alluded to. With the Khongjais the measure is more lively, but the singing in parts is exactly the same. It is exceedingly curious to find these two tribes so differing from each other, and so remote, having a style of singing almost exactly alike, and peculiar to these two tribes; none of the others, either Naga or Kuki, having anything like it amongst them. The words of the songs they sing are known to them, and their burdens are various. The dancing of the Khongjais, and the Kukis generally, presents a remarkable contrast to that of the Naga tribes. With the Naga male especially, the dancing is vigorous, and consists of well-defined steps and leaps. With the Kukis the motion is slow, monotonous, and with little variation. To see a group of male Kukis dancing for the first time, would convey the impression that they were all suffering from lumbago; with back bent they move slowly, with a jerky motion of the knees downwards every now and again, as if weak in that locality; the feet move but little, and the steps, if they can be called so, consist of a slow shuffling movement, the body being turned slowly round from side to side alternately; the hands are clapped with every jerk of the knees. They dance usually in an irregular circle, if the numbers admit of it. The women dance with the body erect, but with the same jerky motion of the knees. They also use the motions of the hands and arms as the girls of the Kowpoi tribe do; the men also move their arms when dancing. Their musical instruments are drums, small gongs, and a bag-pipe-looking instrument, with the bag-like portion formed out of a gourd; this instrument has a mouth pipe and three or four holes for the fingers; the notes are few and low in tone. The dance is also accompanied by the by-standers clapping their hands, and by rapping with pieces of wood upon horns of the methna or wild cow.

Cultivation, &c.—Their cultivation is entirely jhoom. They have amongst them a superior variety of rice, the seed of which, they say, was given them by Raja Chingtong Komba, or Jaee Singh, during his wanderings in the hills after having been expelled from Manipur by the Burmese.

Hunting and fishing.—Since the Khongjais came under Manipur, they do not form the large hunting parties that they used to; but those who possess fire-arms, occasionally shoot pig or deer. They sometimes use small nets in fishing, a practice they have apparently picked up from the Manipuris; they also poison the hills streams, as the other hill tribes do.

Slavery—Lallups.—As a punishment slavery is not uncommon: in this case the custom in its details much resembles the slavery of the Manipuris; that is, in a case of theft, say, if the thief cannot make restitution in full, he may be made a slave of. Sometimes, as amongst the Kowpois, men become slaves voluntarily to pay off a debt or otherwise. The system of working for their village chiefs closely resembles that in existence in the Manipur Valley, but is much less onerous in its nature.

Sickness.—Of late years, the Khongjais say they have been healthier than before, and that, should cholera and small-pox spare them, they confidently look forward to their numbers increasing in coming years. Of diseases amongst them, venereal is said to be unknown. Fevers and rheumatism are prevalent. In spite of their very dirty habits, they have not much skin diseases amongst them. They, in common with the other hill tribes, have no knowledge of medicine.

Use of Tobacco and Spirits.—The Khongjais, like all the Kukis, is an inveterate smoker, both sexes from an early age smoking to excess. Boys

begin smoking at 10 or 11 years of age; girls later; they are allowed to taste the tobacco juice first; the use of the juice, in the manner formerly alluded to, is universal amongst the Khongjais. The incipient smoker, it may be here mentioned, has to go through the same pangs in acquiring the habit as his more civilized "confreres." The spirits used, resembles those of the Murring tribe. They speak with much relish of a peculiar bean called "qa," which, after having been steeped in a running stream for some days to take away its deleterious properties, is boiled in water, the liquid forming an exciting drink without causing intoxication.

Trade and Occupations.—The trade of the Khongjai tribe is very limited, and only occasionally cloth is brought to the Manipur Valley and exchanged for iron, salt, &c. Some of the more enterprising amongst them occasionally take iron from the Manipur Valley, and sell or barter it for pebbles, guns, or cloth, with the Lushai or Kamhow tribe. The women weave common cloths, and the men work in iron, making their own spear, and arrow heads, daos, &c.

Crime.—Theft is common amongst them, and is punished by fine, or, if unable to meet this, by slavery.

The Kom Tribe of Kukis.—The only remaining Kuki tribe of importance is that called Kom. The following are the sub-divisions of this tribe:—

Kairup.	Purum.	Quoireng.	Mundung.
Chiru.	Aimol.	Karam.	Laikot.

Origin of the Kom Tribe.—The Kom tribe originally, it is said, belonged to the hills lying south of the Manipur Valley. During the reign of Gambhir Singh, some 40 years ago, they suffered so much from the oppressions of the Khongjai and Lushai tribes, that they left their country in a body and sought refuge in other parts of the hills belonging to Manipur. They are now scattered about the hills near the Manipur Valley, and, like the Khongjais, have no fixed villages.

Numbers, &c.—The Kom tribe numbers at present about 2,000; they are said to be decreasing, which is attributed to increased sickness amongst them, and to their not having any remedies to combat the increase.

Facial and other characteristics, dress, ornaments, &c.—Facially, the Koms do not differ appreciably in appearance from the Khongjais, and, as amongst them, tall men are seen as with the Koms, although they are usually of a medium height. They are well built in person, but more slender than the Khongjais as a rule, though some of them are squat and very muscular. The men wear a small breech cloth fastened like a dhotie; they also have a sheet; and they all, with one exception (the Chiru), wear the pugri wound round the temples and back of the head, leaving the crown of the head bare. The hair is combed back, as with the Khongjais. They have no hair on their faces. The ornaments for the men are, for the lobes of the ears, the large wheel-like discs of silver. These are worn universally by the Koms, when they can afford them; and the larger they are, the more is the ornament valued. The holes for these ornaments are bored in the male child's ears ten days after birth; the holes are first slightly distended with thread, then raw cotton, then pieces of bamboo in a ring-like form, which gradually distends the ear. To get the lobe sufficiently distended to admit the largest sized discs, measuring about one and a half inches across, is a work occupying years; and many are the instances seen where the work of years has been marred by the impatience of the would-

be wearer trying to hurry on the process, only succeeding in rupturing the thin piece of skin which the lobe of the ear has resolved itself into. Success accruing, the ornaments are rather handsome than otherwise, as the broad flange conceals the distended lobe. A pair of the largest sized discs will contain about seven rupees worth of silver; and when in difficulties, the Kom parts frequently with one or both of them, getting others when better fortune returns to him. Round the neck, before the marriage, the men wear strings of red pebble beads; after marriage, these are removed and replaced by a thread, on which is usually fastened a charm consisting of a piece of a dog's jaw, with two or three teeth in it: this charm they use in their pujahs. A small pair of tweezers for extracting hair is also commonly worn. The dress of the women consists of a fanek, like that worn by the Manipuris, white, black, or coloured: a white sheet is worn over the shoulders. The hair is parted in the centre and combed to either side. There are two ways of dressing it: among young girls the two parted portions are tied somewhat loosely into a clubbed knot on either side hanging over and in front of the ears. The other style is more complicated, and is worn by the older women. In this, the extremity of each knot is wound round with thick black chord or thread about two inches deep; into this is stuck a bodkin-shaped piece of brass and another of steel: coloured porcupine quills are also thus used. The meaning of the use of these articles they cannot explain. In the ears they only wear small skeins of black thread. Round the neck they have numerous strings of beads, like those of the Kowpoi women. On the upper arm they wear armlets of the metal resembling solder, and on the fingers brass rings.

Villages.—The Kom villages resemble, in all respects, those of the Khongjais; their system of government is also similar.

Customs at Birth, Marriage, and Death.—Five days after the birth of a boy, and three days after that of a girl, a feast is given to the old people of the village only; again at the ceremony of ear-boring, which may take place at any time. When a marriage is contemplated, the parents send parties to initiate the consideration of the affair. For a wife, one gong at least must be given, and for the well off several. About two rupees value in coin is also given to the bride's father. The bride is expected to bring with her a goodly store of clothing. On the wedding day, a feast is given by both families to the villagers generally, after which the couple retire to their own house. Divorce is unknown: adultery is not now punished with death amongst them, but all the male offender's property is seized, the woman after being severely beaten, is taken back by the husband. Adultery is said to be very rare amongst the Koms. The Kom tribe do not keep their dead, as the Khongjais do, but bury them one day after the death. The body is strapped on a plank and wrapped up in many cloths. The burial-ground is outside of the village, and to the south of it. The grave is dug very deep, and from this a vault runs, into which the body is placed, the entrance being carefully closed with planks: dishes and weapons are buried with the body. The hair of any one killed by the deceased, with heads of dogs, pigs, &c., killed during the feasting after a death, are suspended over the grave. The Koms have never at any time resorted to human sacrifices on these occasions.

Arms, mode of fighting, &c.—The arms of the Koms are the spear, dáo, bow and arrows, and panjis. The spear is a long heavy weapon, like that in use amongst the Tonkhuls, and is thrust, and not thrown in

fighting. The dão is the same as that of the Khongjais. The bow is very strong, large, and heavy, and the arrow heads of a double barb. They are occasionally poisoned. Their style of fighting is to surprise their enemy: the heads of those they may slay are always cut off. Feuds of consequence have no existence now among the Koms, although formerly they were at constant warfare with the Khongjais and Kowpois.

Religion, &c.—The Koms believe in one supreme deity, who resides above, and is of a benevolent disposition: this deity has one wife. Devils of all kinds, they believe, reside in the high ranges of hills. After death they go to a country situated to the south, where they live their lives over again, and die, and are born into the world for five times; after this they become birds and insects. Should any one die on a day corresponding with that of his birth, say on a Monday (for they only count by days, not months or years), they are not born again into this world. This dying once is coveted by them. Their village priests, festivals, sacrifices, and superstitions, closely resemble those of the Kowpois.

Songs, Dances, &c.—The part style of singing is not practised by the Koms, although men and women sing together: singing is, however, usually relegated to the women. Their favourite songs are duets, in which the women sing alternate verses. The music of these duets is pleasing, and very suggestive of some kinds of Irish airs. Their musical instruments are similar to those of the Kowpois. Their songs are but imperfectly understood by them.

Cultivation.—The only cultivation carried on by them is by jhooming, and they change about as the Khongjais do.

Hunting, fishing.—They do not use dogs in their hunting expeditions, but numbers of them unite to drive the game, which is killed with the poisoned arrow. Fish are caught by poisoning the streams.

Slavery, Sickness, use of Tobacco, Trade, Crime.—Slavery exists amongst them, but on a limited scale. Sickness.—Small-pox, cholera, venereal diseases, exist, but are said to be uncommon; they have no treatment. Tobacco is smoked and chewed; they make no use of the juice. Trade is very limited; the women make cloth of various kinds, and the men work in iron obtained from Manipur. Crime.—Theft is not uncommon, and is punished by the infliction of fine.

The Chiru Kukis.—There are some important differences distinguishing the Chiru branch of the Kom tribe from the other. The men wear their hair cut like the Kowpois. The women also dress like the Kowpois, and wear their hair in a similar manner. Their language also slightly differs from that of the other Koms. Altogether they appear to form a connecting link between the southern tribes and the Kowpois. They wear the silver ear ornament as the other Koms do.

Anal Namfow Kukis.—The whole of the people in a large tract in the south-east have received the name of Anal Namfow, from the two largest villages amongst them. These people say they came from a position south of their present one, and they celebrate in their songs the beauties of the land of their origin. In personal appearance they are much like the Khongjais, with whom, though they are at deadly feud, they appear to have an affinity. The Anals, in more immediate connection with Manipur, have been corrupted so far as to have given up many of their former customs. They have now no longer amongst them hereditary chiefs, but the villages in the interior retain their old habits and hereditary heads. Their houses are made like those of the Khongjais, and in their social usages

there is but little difference. From its birth every male child is called "Moté," and every female one "Kinu." Their ears are pierced at the annual festival for this purpose, and a distinguishing name is added to the "Moté" or "Kinu;" but for this there does not appear to be any fixed time or particularity as to the name to be given. Their marriages are effected much in the same way as those of the Khongjais. After the first application for their daughter, if the parents consent and drink of the wine brought, the young man goes to the girl's father's house as accepted husband. After this, the young man, four different times, feasts the bride's family; at the fourth feast they settle what is to be given finally for the girl—the rich giving according to their means, and the poorer according to their's, not less, however, than a pig and a piece of iron, one cubit long. The want of eyebrows and eyelashes amongst this people is admired, and the young men, to render themselves attractive, carefully extract them.

Hill-men belonging to the Loi Population.—Of the mixed tribes of hill-men inhabiting the valley, and who have partially adopted Manipur habits, and become "Lois," there is little to be said. They number in all about one thousand individuals, and their ranks are constantly receiving small accessions from individual hill-men. From intermarriage amongst themselves, they speedily lose the distinctive facial characters of the races from which they have originated, and become in every respect impossible to distinguish from the ordinary Manipuri, whose dress they adopt. They retain their own language, however, amongst themselves, and their customs become a mixture of those practised by hill-men and by the Manipuris. They are the most hard-working part of the Manipur population.

In January and February 1872, during the expedition against the Lushais, some 649 captives were rescued, and 2,112 refugees came to seek the maharaja's protection and settle in Manipur. As to the captives rescued, they are all Khongjai Kukis and subjects of Manipur; they were from time to time carried into captivity some years ago from Nungthur Hills, and the villages in the vicinity of Chibu, by the Lushais. They escaped from Lenkum and Poiboy's northern villages, and joined the Manipur camp; whilst the contingent which assisted the Lushai expedition was encamped at Chibu. As for the refugees, out of the 2,112, including men, women, and children, 373 are of the Sooti tribe, who had taken refuge with the Lushais at a time of scarcity, 957 Pytais, vassals of the Lushais from Poiboy's villages, 110 Soomties, vassals of Kamhow's tribe of Suties, and 612 Lushais from Bomhung's villages, which were destroyed by Kamhow's force.

The whole of the above have been settled by the maharaja in the Thangching range of hills and valley south-west of Moirang, have had lands allotted to them, and arrangements have been made for their future safety and protection. They have also been provided with food until they raise crop for themselves.

As regards emigration from this territory, some months ago a large exodus of Khongjai Nagas took place from the neighbourhood of Kamhow's tribe. The flight of these, about a thousand men, women, and children, is to seek protection in Burma against threats which have been held out to them by Kamhow's people, who promise to revenge themselves against Manipur for capturing a chief named Kokatung and some of his followers in March 1872. This flight is nothing new; it periodically occurs, whenever they are thus threatened. They will return in time and resume their old quarters. The Manipur Government is also strengthen-

ing their out-posts in that direction. When these arrangements are completed, confidence will be restored.

There may be said, practically, to be no emigration either into or from the country towards the west of Burma.

The different castes and classes of men amongst the Meithei or Manipuri proper, living in the valley, having already been described, it is now proposed to give some idea of their origin, physical characteristics, personal habits, &c.

Origin of the Manipuris.—The origin of the Manipuris is obscure, and the written records having mostly been composed since they became Hindus, are not worthy of much credit. From the most credible traditions the valley appears originally to have been occupied by several tribes, the principal of which were named Khumul, Luang, Moirang, and Meithei, all of whom came from different directions. For a time the Khumul appears to have been the most powerful, and after its declension the Moirang tribe. But by degrees the Meitheis subdued the whole, and the name Meithei has become applicable to all. Their claim to a Hindu descent has been rejected by some persons who studied the subject with great attention. One officer formed his opinion that they are descended from a Tartar colony from China. Another imagines them to be descendants of the surrounding hill tribes.

The upper and learned classes of the Manipuris do not accept the above conclusions as correct, and deny their origin from the hill tribes surrounding the valley. They state that they always belonged to the valley, and have always been a separate race, and Hindus. They account for their origin thus, and quote "Mahabharuta" in support of their statement:—

"When the five brothers ('Pandabs') were expelled by Raja Durjyodhan from Hastina (Delhi), they, in their wanderings, came to this part of the country, and one of them, the second brother, named Bhim, married Hirambi at Kachar, and had a son named Gututh Kutcha, whose descendants, called Bhimputras, are still living in Kachar. The third brother, Arjun, entered Manipur, and subsequently married Chitrangada, daughter of the raja of the country, and had a son named Babra Bahaa, who came into possession of the gadi. Since the accession of Babra Bahaa, they assert they have been Hindus. They also state that as the appearance of the Bhimputras now living in the Kachar District are alike to theirs, they have no hesitation in drawing the conclusion that they are descended from the 'Pandabs.'"

Physical characteristics of the Manipuris.—Although the general facial characteristics of the Manipuri are of the Mongolian type, there is a great diversity of feature amongst them, some of them showing a regularity approaching the Arian type. Among both men and women the stature is very various, differing about as much as is found among Europeans. Some of them are very good-looking and fair. It is not uncommon to meet with girls with brownish black hair, brown eyes, fair complexions, straight noses, and rosy cheeks. The Manipuris are decidedly a muscular race, some of the men particularly so; they are generally spare in habit of body, and fat people are rare. They have good chests and well-formed limbs.

Personal habits, &c.—In their habits generally, the Manipuris are cleanly, and they bathe their bodies frequently. The women have a disagreeable habit of cleaning their hair with putrid rice water, which, if not carefully removed (which it usually is) by washing, leaves a very offensive smell. Their houses are kept clean.

Older Traditions and History.—The records of Manipur contain a long list of chiefs, unaccompanied, however, by any notice of their actions further than the occasional killing of distinguished members of adverse tribes, through whose fall the Meithei influence was increased. But by a Shan account of the Shan kingdom of Pong, considered authentic, it appears that Shamlong, a brother of the Pong King, in returning to his own country from Tipperah in 777 A. D., descended into the Manipur Valley at Moirang, the chief village of the tribe of that name. Moirang appears to have been then independent, but certainly not prosperous, for so trifling was the tribute Shamlong obtained, that he ordered it to be offered to the deities of the place, and to the present day Moirang makes a yearly offering as then directed. From Moirang, Shamlong proceeded to Meithei. He found the Meitheis in the same miserable condition as the people of Moirang, and excused their paying tribute, demanding from them only that they should dress more decently than they did, and eat pawn instead of masticating bits of dried fish, a habit which appears to have been universal amongst them. At the period before mentioned, the Shan kingdom of Pong was one of considerable importance. Its capital was Mogaung, and it embraced in its limits the whole country between Ava and Assam, Kubo and Yunân. It exacted obedience from Assam, Kachar and Tipperah, and the Shan chiefs in the Kubo Valley were its tributaries. After Shamlong's visit, for nearly 700 years the annals of Manipur record nothing worthy of notice. During this period, the Meithei supremacy had been established, and the Meithei Chief was, in 1474, a person of importance, sufficient to permit a Pong King to demand his daughter in marriage. The demand was acceded to. Previous to this, the Pong King had promised one of his own daughters to the Chief of Khumbat. She was on her way to Khumbat, when she changed her mind, and, with her father's consent, married another. Considering himself disgraced, the Khumbat Chief vowed revenge, and found in 1475 an opportunity of gratifying it by carrying off the Manipuri bride of the Pong King, whilst she was being escorted to Mogaung by the Pong embassadors. This act brought upon him the united forces of Pong and Manipur, by whom he was immediately attacked, his fortress reduced, and himself obliged to fly. The territory he governed was transferred to Manipur. After the reduction of Khumbat, King Komba, the Pong King, accompanied Kiyamba, the Meithei Chief, to Manipur, and as his ancestor Shamlong had caused alterations in the manner of dressing, he caused a change in the style of building houses. The Manipuri Chief's Naga house appears to have been then abandoned as a residence, and his present one, the "Sung Kaie-poon-Seaba," or long-lived house, to have been made. This Pong King presented to the raja a golden paundan, a silver mounted dão, and a "dulai" or litter. These, and a sacred spear, descended for a time from raja to raja, and were the insignia of royalty; but since the expulsion of the Raja Marjit Singh by the Burmese, they have never all of them been in the possession of any raja.

It would be interesting to know the physical condition of the valley at the time of Shamlong's visit and the amount of land then covered with water. From the account of his visit, however, it would appear that the two divisions of Moirangs and Meitheis inhabiting the further extremities of the valley, the Moirangs to the extreme south, the Meitheis to the north, the situation of the present capital had not yet come in contact, and may not have done so until many generations after Shamlong's visit, when the Meitheis probably after many encounters succeeded in subduing the Moriangs.

In the Mahabharut it is mentioned that Arjun, the prince who visited the valley, found Manipur on the edge of a sea. As, however, he came apparently from the direction of Assam, and afterwards proceeded still further south in the course of his wanderings, if there is any credence to be placed in the story, the sea in question must have been the Logtak Lake, which to any one from Hindoostan might readily be supposed to be a sea. The Manipur authorities state that the change in the mode of building the houses mentioned above did not take place as there stated. At that period, in history they say, several villagers who had seen the houses in the Kubo Valley built their's in the same style, the change in fashion not being universal. The raja's house was not changed at that time. Of the presents given by the Pong King there is now not a trace, the last of the articles remaining; the golden paundan and dáo were taken away by Raja Debendro Sing when he fled from Manipur in 1850, but the present raja as insignia of royalty has made exact imitations of them, and they accompanying him whenever he leaves his palace. The Pong capital, Mogaung, is said to have been situated in the Kubo Valley.

Reign of Raja Pakungba.—A raja, by the name of Pakungba, who flourished, it is supposed, about 300 years ago, is credited with the consolidation of the Manipur power. In his reign the Kubo Valley was occupied. Tradition also assigns to him the introduction of "Lallup," Hockey, and the game of Kangsanaba.

Pamheiba or Gharib Newaz.—Until about the year 1714 there is nothing of special interest in the history of Manipur. Pamheiba, who appears to have been a Naga boy, brought up and adopted by the Raja Churai Romba, shot his adopted father, it is said, accidentally whilst hunting, and succeeded him. The following is the account given of Pamheiba by the authorities, who deny that he was of Naga extraction. The father of Pamheiba was, they say, the Raja Churai Romba himself; the name of his mother was Nungtil Chaibi, one of the raja's wives, but not the head wife or rani. The custom at that time in Manipur was to kill all male children by any of the wives except the rani. Nungtil Chaibi concealed the fact of the birth of Pamheiba, and anxious to save his life, persuaded her father to take charge of him. This he did, and carried off the child to a village named Lai Sangkong, to the extreme west of the valley. When Pamheiba was about four years old, the rani heard of his existence, and sent secretly to kill him. The boy's grandfather escaped with him to the village of Tangal, in the hills to the north occupied by the Quireng tribe of Nagas. Time went on, and the rani having no family, there arose a difficulty about the succession. The raja was unaware up to this time of the existence of his son Pamheiba, although he had a suspicion of the fact. He made a declaration before all his wives that, if any of them should have concealed a male child, they would be freely forgiven, and the child be made his heir. The mother of Pamheiba promised to make enquiries if the raja would swear that no harm would befal the child, and on his doing so, she confessed to the existence of Pamheiba. The boy was sent for, and acknowledged by the raja and people to be the son of Churai Romba. The villagers who sheltered the boy were also rewarded. Churai Romba, according to the Manipur account, was killed by a poisoned arrow in fighting a tribe to the south, called Tusuk, upon which Pamheiba, better known by his Hindoo name of Gharib Newaz, ascended the gadi.

Gharib Newaz succeeded to the raj when he was twenty-two years of age. At this time, according to the Manipuris, Manipur would appear

to have been a powerful state. Their influence is said to have extended to Ava, and although that country was not occupied by the Manipuris, they established a Burmese Raja on the throne, who acknowledged the supremacy of Manipur. To the west, their influence extended to Kachar; to the south, as far as the water-shed flowing seawards; and to the north for about nine days' journey from the capital. Another account states, "Gharib Newaz several times invaded the Burmese dominions, and even reached the capital. But he made no permanent conquest, and his last expedition, in the year 1749, resulted in a retreat, his safety in which was only secured by his giving up his daughter to the Burmese King." The Manipuris deny that any such retreat took place, and say the princess given in marriage to the Burmese King was a daughter of a brother of Gharib Newaz, for it would appear that he was not the only one who escaped slaughter under the custom above alluded to of killing the male children of all but the head wife; four others were brought forward afterwards. This custom was appropriately abolished by Gharib Newaz, who had himself so nearly fallen a victim to it.

In one of Gharib Newaz's expeditions to Burmah he was accompanied by his eldest son, Sham Shai, whom he intended seating upon the throne of Ava. They got no farther than the Ningthi River, about five days from Manipur, when information was brought them that Jit Shai, another son of Gharib Newaz, had seized the gadi, and determined on the murder of his father and brother. Shortly after, Jit Sahai sent a force from Manipur, which surprised and murdered Gharib Newaz and his son Sham Sahi, with a number of their followers, on the banks of the Ningthi.

The principal event in the reign of Gharib Newaz is the introduction, or revival, as some have it, of Hinduism. Gharib Newaz reigned for the long period of forty years, and Manipuris influence in Burmah, &c., is said to have lasted throughout his reign.

Jit Shai only reigned five years after the murder of his father, when he was expelled by his brother, Barut Shai. Jit Shai fled to the Khasia Hills; nothing further is known of him. Barut Shai died after a reign of two years.

On the death of Barut Shai the succession devolved on Gouru Sham, the eldest son of the murdered Sham Shai. This Gouru Sham was a cripple, and it is related that, considering himself from his infirmity unfit to be sole ruler, he associated with himself his brother Jai Singh, or Chingtung Komba, and that they ruled alternately. This arrangement lasted until Gouru Sham's death, about 1764, when the sole authority fell to Chingtung Komba, who held it up to 1796.

During the reign of Gharib Newaz, Manipur would seem to have been at least powerful enough to hold its own against Burmah. Indeed, according to the Manipuris, a large portion of Upper Burmah was in a condition of vassalage to Manipur, the ruling prince, a Burman, having been actually placed on the throne of Ava by Gharib Newaz. Still following the accounts given by the Manipuris, during Jit Shai's reign, matters remained in much the same state, no active hostilities having taken place between the two powers; although they were unfriendly owing to the murder of Gharib Newaz, which caused dissatisfaction to the Burmese King. In the reign of the cripple, Gouru Sham, and Jai Singh, active hostilities commenced, and after as stout a resistance as the Manipuris could make, they were driven back and the valley occupied by the Burmese; they only remained on this occasion nine days, the Manipuris rallying and forcing them back. The

Burmese during their first invasion of the country, committed great ravages, and bore away numbers of its inhabitants into slavery. No attempt at retaliation was made by the Manipuris, who doubtless found themselves too weak to make any such attempt. Almost immediately after this, the first Burmese invasion of Manipur, the Manipuris feeling their inability alone to cope with their now powerful enemy, and having heard of the rising power of the British, sought their aid, a deputation being sent to Silhet for that purpose, offering to pay an annual tribute if desired. A detachment of the Company's troops was sent as far as Kanpur, the capital of Kachar, with a view of assisting the Manipuris; but for some reason or other, was recalled from that place, without proceeding any further to the direction of Manipur.

About a year after the first invasion of Manipur by the Burmese, Gouru Sham died, and Jai Singh alone occupied the gadi.

About two years had elapsed after the invasion of the country before hostilities were renewed by the Burmese. The Manipuris on this occasion crossed the Hirok Range of mountain, dividing the Manipur Valley from Burmah, and gave battle to the Burmese at Tummu, close to the base of the hills. Tummu was at this period under Manipur. The result of the fight was unfavorable to the Manipuris who had to retreat, the valley being again occupied after a series of sanguinary fights, all in favor of the Burmese, who possessed numbers of fire-arms, which weapons were scarce with the Manipuris. After sustaining a defence as long as practicable, Jai Singh was forced to fly to Kachar, from whence he made his way to Assam.

During this occupation of Manipur, the Burmese established a descendant of the former Moirang Rajas on the throne, named Kelemba. This raja reigned under the protection of Burmah for three years, Jai Singh then returning from Assam; on his arrival, Kelemba at once fled to Burmah, and Jai Singh resumed his rule.

After a year's interval, Kelemba again made an attempt on Manipur, but he was killed on his way by two Manipuris spears-men sent for the purpose, and who obtained access to the raja by professing to bear a message from Jai Singh. The assassins succeeded in making their escape.

Kelemba's brothers again, a year after this, invaded Manipur, and forced Jai Singh again to fly towards Kachar. Following this, there was an interval of anarchy, during which period many princes, Burmese and Manipuri, would appear to have alternately held the country.

A Manipuri prince, by name Eeremba, at last succeeded in restoring something like order, and kept the gadi for a period of three years. During the third year of Eeremba's reign, the Burmese again invaded Manipur. Eeremba would seem to have defeated the Burmese on this occasion with great slaughter, killing, it is said, no fewer than seven thousand of them, and forcing the remainder to retreat. On hearing this news, Jai Singh returned, and Eeremba immediately handed over the raj to him without objection.

After only one year of peace, the Burmese again invaded Manipur, Jai Singh again fled. The same changes of rajas and anarchy now, as before, prevailed. During this period, in the reign of one Wankai, a great flood happened in the valley, which was very destructive to life and property.

Jai Singh again returned, crossing the hills from Assam; during his progress, he was attacked by the hill tribes, but he succeeded in defeating them and making his way to Manipur.

Jai Singh, shortly after he returned, apparently tired out by his constant fights, resigned the raj to his eldest son, Rabino or Labino Chandra, and proceeded to Nadiya on a pilgrimage, where he died one year after, in 1799. His reign, after the death of Gouru Sham, extended altogether to a period of thirty-four years.

Rabino Chandra only held the raj three years, when he was killed by orders of his younger brother, by a different mother, while looking on at a hockey match. This brother, Madu Chandra, who thereupon succeeded him, after three years, in his turn, was killed in battle by Chourjit Singh, another brother. Rabino Chandra's death is ascribed to his unpopularity among the people, who were anxious for a change of rulers.

Madu Chandra was driven out by Chourjit Singh, and proceeding to Kachar, obtained aid from the raja of that place, whose daughter he had married. With the men and arms thus obtained, he immediately returned to Manipur, and fell in a sanguinary engagement, fought at the western base of the hills, in which the Kachar force was routed after fighting for two days.

Chourjit Singh did not enjoy his tenure of power for any length of time unmolested, for another brother, named Marjit, commenced intriguing against him. A series of fights took place, ending in the defeat of Marjit, who fled to Kachar.

Marjit in his flight took with him a celebrated hockey pony, which the Kachar Raja's brother, Gobind Chandra, coveting, attempted to induce Marjit to part with it. Failing in this, he forcibly seized it, an act which was afterwards to get him into serious trouble, for Marjit never forgave him. Seeing the hopelessness of expecting any aid under the circumstances from the Kachar Raja, Marjit betook himself by sea to Rangun, and there asked for aid from the Burmese King, to enable him to gain a footing in Manipur. This aid was afforded him, and he succeeded in expelling Chourjit, who fled to Kachar.

About four years after the flight of Chourjit, Marjit determined upon invading Kachar to revenge himself for the loss of his pony, Gobin Chandra, who had taken it, having succeeded his brother as raja. The force of the Manipuris numbered no fewer, according to an old survivor of the force, than 10,000 men. Entering the territory of the Kachar Raja, an engagement was fought at a place called Rangpur, on the right bank of the Barak, and nearly opposite the present station of Kachar, in which the Kachar Raja, who had only about 1,000 men well armed with muskets, had to retreat. Next day the Manipuris crossed the river, and sacked and burned the raja's palace. The raja had meanwhile retreated to Hilakandy to the south-west.

Leaving one thousand men to garrison Kachar, which he placed in charge of his brother, Chourjit, and putting another and younger brother, Gambhir Singh, in possession of certain other portions of the district, he, with the remainder of his force, returned to Manipur.

For a period of three years peace was uninterrupted in Manipur, but during this interval Marjit Singh appears to have meditated throwing off the yoke of Burmese supremacy at the first opportunity. A change of kings occurring in Burmah, the new ruler sent a message to Marjit, demanding his presence as a feudatory. Marjit, after consulting with his officers, determined upon refusing to obey, and replied to that effect. The result was another invasion of the Burmese in 1819. The Manipuris resisted for seven days, but were at last overcome, and Marjit fled to Kachar.

During this invasion the Burmese almost completely devastated the country. The houses of the villages were extensively destroyed, and the walls of the raja's enclosures levelled with the ground. Great numbers of the inhabitants fled the country and sought safety in the adjoining districts of Kachar and Silhet, swelling the Manipuri colonies in those districts, which were at this time gradually forming from the aggregation of the people who had settled down after flying from the Burmese.

When Marjit fled to Kachar, that country was still in the possession of the two brothers, Chourjit and Gambhir Singh, for, although the Kachar Raja had attempted to dislodge the brothers, he had failed, and was then residing on the borders of the Silhet District in the British provinces.

The Burmese remained meantime in possession of Manipur. A prince of the name of Jagu Singh, a son-in-law of Gharib Newaz, was made nominally raja. Jagu Singh was afterwards removed, and a brother of Narsing (to be afterwards mentioned) replaced him. The Manipuris do not recognise these two as belonging to their list of rulers. The occupation of the Burmese and their complete influence over Manipur lasted until the breaking out of the first Burmese war in 1824.

In Kachar, during the interval mentioned above, four Manipuri princes resided there, Chourjit, Marjit, Gambhir Singh and a younger brother, Biswanath Singh. Chourjit Singh assumed to be raja, and resided at Sunai Mukh to the south of the district. Marjit took up his residence to the south-west, in Hilakandi. Gambhir Singh and Biswanath Singh in Kalyne and Bikrampur, near Badarpur. They shared among them the revenues of Kachar, but did not live long together in harmony. Gambhir Singh demanded from Chourjit an increase of territory. Chourjit refusing, an encounter took place, in which Chourjit was defeated. Gambhir Singh immediately declared himself raja, and Chourjit proceeded to Silhet, where he remained until the outbreak of the war with Burmah.

During the period when his country was occupied by the Manipur princes, the Kachar Raja was supposed to be intriguing with the Burmese for aid in expelling them. Whether or not this was the case, in 1823, the Province of Kachar was invaded by the Burmese. Gambhir Singh resisted, and finally drove them back. Marjit fled to Silhet, one year after, in 1824. War having been declared between the British and the Burmese, they (the Burmese) returned in greatly increased numbers, invading simultaneously Kachar and Assam.

In the interval between 1823 and 1824, Gambhir Singh implored British aid against the Burmese. On the invasion of Kachar for the second time, this was afforded him, and a force of sepoys and artillery sent towards Kachar.

The Burmese had meantime fortified themselves on a low range of hills about five miles west of Silchar; they numbered about ten thousand strong, but were destitute of artillery. Here the combined British and Manipur force attacked them. By the aid of the artillery the Burmese were speedily dislodged, and beat a retreat towards Manipur. The Burmese met with great losses during this retreat, as they were harassed in every way by the Manipuris, and the inhabitants of the hills through which they were forced to pass lost no opportunity of cutting off the wounded and stragglers.

Before the above action took place, five hundred Manipuris were furnished with muskets by the British; these muskets were allowed to be retained, and the five hundred men thus raised formed the nucleus of the Manipur Levy.

After the expulsion of the Burmese from Kachar, the British officers called together the three brothers, Chourjit, Marjit, and Gambhir Singh, and proposed making the following arrangements for restoring the state of Manipur. Chourjit, they proposed, should be raja, with Marjit as jubraj, or successor, and Gambhir Singh to be senaputi, or general-in-chief. Chourjit and Marjit, however, on account of age, it is said, declined to act, and Gambhir Singh was accordingly made raja. Nar Singh, a great grandson of Raja Gharib Newaz, and a man of considerable ability, was made senaputi.

The Burmese, after their retreat from Kachar, remained in occupation of the Manipur Valley. At this time a large British force had assembled in Kachar with a view of entering Manipur and invading Burmah, but they met with so many difficulties on account of the jungly and swampy nature of the country, that they got no further than the Jiri River. They had numbers of camels with them, the most unsuitable of all baggage animals for a swampy and jungly country; these died in large numbers, and finally, after great losses, from sickness, the force returned, never having even entered the Manipur Hills. This force, it is said, numbered about six thousand men.

On the departure of the above force, which was withdrawn altogether from the province, the British authorities communicated with Gambhir Singh, who expressed his willingness to advance into Manipur with the five hundred men who now constituted the Manipur Levy. Accompanied by the late Captain Pemberton, the force with Gambhir Singh marched for Manipur unopposed as far as the valley. The Burmese were found to have entrenched themselves on a low hill above the Ningail, Salt-well village, but were easily dislodged.

The Burmese were about one thousand strong, and it is said their loss was about three hundred men, with but few casualties in the Manipur side. The Burmese, after this engagement, at once evacuated the Manipur Valley and made for Burmah, not being followed up by the Manipuris.

After the discomfiture and retreat of the Burmese, and their evacuation of the valley, Gambhir Singh visited Silhet at the request of Mr. Scott, the Governor General's Agent; one thousand and five hundred more muskets were supplied by him to the raja, who arranged to raise the requisite number of men. The men were assembled at Banskandi, and thus the Manipur Levy was finally constituted and two European officers, Captain Grant and Captain Pemberton, appointed to it.

The population of the valley had been so much reduced during the Burmese occupation that when Gambhir Singh established himself, the adult male population is said not to have exceeded three thousand, with a scanty proportion of women and children.

When Raja Gambhir Singh marched to dislodge the Burmese from Manipur, an arrangement was made by the British Government for the restoration to his country of the Kachar Raja, who, it will be remembered, had been dispossessed of his rights by the three brothers, Chourjit, Marjit, and Gambhir Singh, and had taken refuge in Silhet. A small portion of the district, however, near Banskandi, named Chandrapur, was reserved for Gambhir Singh. This small estate had been in the possession of the Manipur Rajas from the time of Chingtung Komba or Jai Singh. When the district was annexed by the British, this portion was also absorbed, but as compensation, the Manipur frontier was advanced in 1834, from the summit of the Kala Naga range of hills to the Jiri River, the present boundary.

The brothers of Raja Gambhir Singh were thus disposed of. Chourjit selected to take up his residence in Nadiya, where he died; he had an allowance of rupees one hundred a month from the British Government. Marjit settled in Silhet on the same allowance: he died at Baluah Ghât, in the south of the district. Biswanath, the remaining brother, never having been raja, received no allowance: he also died in Silhet. The above allowances only lasted during the lifetime of the recipients.

On Gambhir Singh returning to Manipur with the European officers and the increased levy, arrangements were at once made for invading Burmah, and occupying the Kubo Valley, the Burmese war still continuing. The Burmese resisted strenuously, especially at Tum'mu, which they had strongly fortified, but they were eventually overpowered, and had to retreat across the Ningthi River; they were not further pursued. The Manipuris remained in possession of the Kubo Valley until 1834, when, by an arrangement concluded at the request of the Burmese Government, the Manipuris were directed to evacuate the Kubo Valley, receiving in compensation sicca rupees (500) five hundred monthly from the British Government.

On the conclusion of the Burmese war by the treaty of Gendabo in 1826, Manipur was declared independent, and in 1835 a political agent was appointed.

Until his death in 1834, Gambhir Singh was occupied in settling the country, inducing fugitive Manipuris to return, and generally regaining and extending Manipur influence over the surrounding hill tribes. At his death, the population of the valley had increased, it is said, to about forty thousand. The Manipur Levy was, during this period, still kept up and paid by the British Government, and two European officers still attached to it.

On the death of Gambhir Singh, Nar Singh, who had been senaputi, found himself to be the most powerful man in Manipur. He might easily have put aside the infant son of Gambhir Singh, and have assumed the gadi himself, but with a moderation not shown by any of his predecessors, he raised the infant to the gadi, declaring himself regent during the minority. Nar Singh conducted the duties voluntarily imposed on himself with ability and firmness, and preserved the gadi for the infant raja against the attempts of various princes to wrest it from him. But the more the regent evinced his fitness to rule, the more was he hated by the young raja's mother, who looked on him as an obstacle to her ambition, which ought to be removed. Accordingly, in concert with her favourites, she planned a conspiracy to murder the regent, which was, in January 1844, attempted to be carried into effect. The regent was set upon at the evening worship, and narrowly escaped with his life after having been severely wounded. Some of the conspirators were apprehended, and the rani, fearing the consequences of the miscarriage of her plot, fled from the country, taking her young son, the raja, with her. This flight was considered an abdication, and the gadi was taken possession of by Nar Singh, who governed the country until his death in 1850. The infant son of Gambhir Singh was only one year old at the time of his (Gambhir Singh's) death, and the regency of Nar Singh.

Although I believe the above account of the plot against Nar Singh to be in all probability the correct one, the Manipuri version of the story is herein given. They say that the plot to murder Nar Singh was entirely concocted by a prince named Nobin Singh, a great great-grandson of Gharib Newaz; this Nobin Singh was the individual who struck down

Nar Singh. This prince was at one time imprisoned and ironed by order of Nar Singh; this he resented, and swore to be revenged. On his release he obtained the fetters which had been used on him, and swore that he would make a tulwar with them, with which to slay Nar Singh. It is said that the rani fled at once, under the impression that Nar Singh had been killed, and was no longer able to protect the young raja. She also feared Debendra Singh, Nar Singh's brother, who had always been against her and the raja. Nobin Singh, after severely wounding Nar Singh, was seized by him and his guards, who at once cut down and despatched the intended assassin. During the occurrence of the above events neither the political agent nor his assistant was in the valley; they were both looking after the road then under construction. The rani, in her flight, avoided the new road, and did not meet with either of the above. She made her way to Kachar and placed herself and the son under the protection of the British.

Nar Singh, suspecting, or professing to suspect, the complicity of the rani in the attempt on his life, did not hesitate to proclaim himself raja, and although the British Government were not quite satisfied with the arrangement, it was allowed to pass.

During the regency of Nar Singh numerous attempts were made to upset the government. The first occurred in 1838. In that year Tarring Komba, eldest son of a former Raja, Rabino Chandra, made a raid with three hundred followers from Kachar. They were met by five hundred men of Nar Singh's on entering the valley of Manipur. In the fight which ensued, Tarring Komba and his brother, with many followers, were killed, one hundred were taken prisoners, the remainder fled. The prisoners were released after being detained one year. Within the next few years, the following attempts at securing the raj took place: Marjit's eldest son, named Jogendra Singh, tried to invade the country; but he and his brother were both killed in the hills on their way to the valley. Two sons* of Chourjit Singh also made an attempt; they managed to get inside the raja's enclosure at night, but in the fight which ensued in the morning both were killed.

After Nar Singh had declared himself raja, another attempt was made, not long before his death, by one Melai Romba and his brother, descendants of Raja Churai Romba; they invaded the valley from Kachar. In an engagement which took place in the valley, Melai Romba's brother was killed, and himself taken prisoner; he was executed by being put into a basket and flung into the river. This was the last political execution up to the present time.

It will readily be imagined that these continued disturbances and fights rendered the position of the political agent anything but pleasant: however, he was never interfered with, although sometimes rather awkwardly situated, as when, in the progress of one of the skirmishes, a cannon ball coming from the raja's enclosure, struck his house.

On the rani reaching Kachar, as before mentioned, she placed herself under British protection, and had a small guard of sepoys told off for her security. An allowance of rupees one hundred a month was allowed her from the Kubo compensation money for her and the young raja's support. During a stay of five years in Kachar, she made many applications to Government to regain the gadi for the raja; but these were not listened to, Nar Singh having become raja. She then proceeded to Assam, with a view of consulting with Captain Jenkins, the Commissioner, who, she supposed,

* Tribhubunjit and Ram Singh.

would be able to aid her in her efforts to regain the gadi for her son. Some correspondence went on, it is believed, on the subject, but the rani was finally referred to the Manipur Political Agent. After remaining one year in Assam, she returned with the raja to Kachar, where she remained until the death of Nar Singh in 1850.

After the death of Nar Singh, which took place from cholera, an epidemic of that disease being then raging in the valley, his brother, Debendra Singh, a man of less firmness and talent than Nar Singh, assumed the raj, it is said in the political agent's correspondence of the time, at the request of Nar Singh. According to the Manipur authorities, Nar Singh was averse to his succeeding him, desiring the restoration of Gambhir Singh's son, Chandra Kirti Singh. He is said also to have exhorted his three sons to proceed to Kachar, and render every assistance in their power to further this end. Be this as it may, there is no doubt that the three sons of Nar Singh, almost immediately after his death, fled to Kachar and put themselves in communication, together with other influential men who had left Manipur, with Chandra Kirti Singh.

Fearing disturbances after the flight of Nar Singh's sons to Kachar, the political agent communicated with the officials in Kachar, and a guard was placed over the Raja Chandra Kirti Singh. About this time the raja petitioned for the restoration of his raj, but before he had time to receive an answer, he had contrived to elude his guards, and was in full march for Manipur, accompanied by Nar Singh's three sons, and about one hundred followers. Halting at the Jiri River, where he was joined by more recruits, he sent a letter to the political agent, intimating his intentions of coming on to Manipur. He met with but little opposition on the way, and reached the valley safely. After another trifling skirmish, he established himself in a former residence of the raja's, situated three miles south of the capital, and commanding the most fertile part of the valley. During five days matters remained quiet. Many of the followers of Debendra Singh deserted him and went over the young raja, whose advent was apparently approved of by the majority of the people. After this period Debendra Singh's prospects became hopeless, and he was forced to fly after having been attacked by the troops, who had up to this time adhered to his cause. Debendra Singh made his way with his family to Kachar, where he remained, making, no doubt, preparations for the attempts he afterwards made to recover the raj.

It would appear, both from the opinions of the then political agent and the present statements of the Manipuris, that Debendra Singh was not popular, and that, when a son of Gambhir Singh appeared on the scene, the prestige of his being the only male descendant of the raja, who had freed the country from the hated Burmese, told immensely in his favor. The fact of Chandra Kirti Singh having been accompanied in his expedition by Nar Singh's sons had also a favorable effect, as tending to unite the two great factions of the country—the supporters of Gambhir Singh's family and that of Nar Singh.

Debendra Singh having fled after only occupying the gadi for three months, Chandra Kirti Singh assumed the raj, naming as jubraj, or successor, the eldest son of Nar Singh, another son to be senaputi. The attitude of the political agent at this period was of simple expectancy, and, with the exception that the Kubo compensation money was withheld, nothing was done. He stated as his opinion that the above arrangement with Nar Singh's sons was not likely to continue, and feared that from his ignorance

of the country the young raja will fall entirely into the hands of his advisers, and great oppression and misery result.

Not more than a fortnight had elapsed after the flight of Debendra Singh, when disturbances, as the political agent feared, broke out. A younger brother of Debendra Singh's, who had remained behind on his flight, united with Nar Singh's sons, and with six hundred followers attacked the raja; but they were defeated, and fled towards Kachar.

When Debendra Singh assumed the raj, apparently by desire of Nar Singh, the political agent recommended that he should be recognized by Government. This recognition was accorded, but as it arrived eleven days after Debendra's flight, it could not be acted on, and was not made known.

Before the above orders were received, however, and to add to the complications of the situation, Debendra Singh had made known his intentions of making an attempt to recover the raj. The first attempt was made about two months after his flight from Manipur, and was unsuccessful, his adherents being dispersed by the raja's troops in the hills about half way to Manipur. Another attempt was made after this, but defeated by Government sepoys, who followed up and dispersed the raiders.

After the last raid, Debendra Singh was seized by the Kachar officials, and conveyed first to Silhet, and afterwards to Daka, where he died in November 1871. He was supported by an allowance from the Kubo compensation money of rupees seventy a month.

In the meantime, matters in Manipur were going on from bad to worse, and great oppression was caused by the reckless behaviour of the authorities, unchecked apparently by the raja. These unscrupulous men fearing the success of Debendra Singh's plans for regaining the raj, only thought of enriching themselves at the expense of the unfortunate inhabitants, who by this time had become so dissatisfied with the rule of Chandra Kirti Singh, that the majority of them would have gladly welcomed back Debendra Singh, who would doubtless have succeeded in reaching the valley in his second attempt, had he not been attacked and routed by the British force.

Not content with oppressing the people, the attitude of the raja and his advisers was at this period one of decided hostility to the political agent, who was accused unjustly, it need scarcely be said, of keeping back the Kubo compensation allowance, which the raja and his harpies constantly clamoured for, and which was withheld until it could be clearly shown that the raja was able to hold his own. So insolent had they become, although they had been assured that the political agent, in withholding the Kubo allowance, was only acting up to the orders of Government, that they openly gave out that, if they did not receive the allowance when the next instalment become due, they would re-occupy the Kubo Valley. The whole of the conduct of the Manipur Government at this time is characterized by the political agent as being "unbecoming from the court of the son of the man who owed his throne to the British Government." The political agent, writing to Government at this period, states: "I have met with "some petty acts of annoyance indicating a bad spirit in the authorities, "who (at least many of them) seem to think that the presence of the "representative of the British Government ought to be no check on them; "that they by their prowess gained the throne for the young raja in spite "of the British Government, and now they have got it, they may do "exactly as they choose. I trust, however, as they cool down, they may "understand their position. The young raja, I believe, does." Again, in October 1850, the political agent fears that the continued unsettled state

of the country may induce the Burmese to interfere and assist a Prince named Nibirjit who was then in high favour with the Court of Ava.

In December 1850, matters at length reached a climax demanding interference. At this time it was clearly shown that the Manipur Government had supplied arms and men to a tribe of Nagas to the north at that time hostile to the British Government. All the remonstrances of the political agent failed in eliciting any satisfactory explanation of this transaction and the matter was reported to Government. In reply, Government administered a rebuke to the Manipur Raja, and reminded him that his state existed only by the sufferance and countenance of the British Government. At this the state of affairs improved considerably, the raja evidently being recalled to a proper sense of his position, and ruling with a greater regard to the rights and feelings of his subjects.

In February 1851, the orders of Government recognizing the succession of Chandra Kirti Singh to the raj of Manipur were conveyed to him, and shortly afterwards another assurance of stability was given by Government, undertaking still further to guarantee the raj to him and his descendants, and to prevent, by force of arms, if necessary, any attempt by rival chiefs to dislodge him.

Very shortly after the above recognition other raids on Manipur took place, which are related briefly as follows:—

In 1851, Debendra Singh's and Nar Singh's sons made an attempt. In the subsequent fight which ensued, Debendra Singh's eldest son was killed and two of Nar Singh's sons taken prisoners; these were afterwards forgiven and made officials: they are still alive in Manipur. One year after the above, two sons of Madu Chandra and one of Marjit Singh's named Kanai Singh made an attempt. Madu Chandra's two sons were captured, and afterwards died in Manipur; Kanai Singh escaped, and has since made other attempts.

Up to the time of the outbreak of the Indian mutiny of 1857 no other raids took place. At the latter end of 1857, or beginning of 1858, the sepoys stationed in Chittagong mutinied and made for Kachar; they were met and defeated at Latu on the borders of the Silhet and Kachar Districts by a detachment of the Silhet Light Infantry, now the 44th Native Infantry; they afterwards continued on their way east, in the direction of the Manipur frontier. The political agent, on hearing of the Chittagong mutiny, asked the raja to send a body of his troops to the frontier to prevent the mutineers entering the country: this was at once done, and four hundred men under two majors despatched. These troops did good service, and captured a number of the mutineers, who were given up to the British officials. It is supposed that nearly, if not, all the mutineers were killed, captured, or perished miserably in the jungles of the Manipur and Kuki Hills. During the whole of the period of the mutiny, the political agent in his reports to Government, states that the conduct and feelings of the raja and the majority of the officials and inhabitants were at that time good, and the raja's offers of assistance to the British Government in case of need sincere. Advantage was taken of the arrival of the mutineers by some of the Manipuri chiefs in Kachar, and several joined them with a view of getting their aid in overthrowing the Manipur Government. Among them was Nurendrojit or Chai Ahum ("Chai Ahum," three years, so called as he was supposed to have been three years in his mother's womb) a younger son of Chourjit Singh's; he was made prisoner and handed over to the British officers; he was eventually transported.

During the mutiny an attempt was made by Government to enlist men as sepoys for general service, but it quite failed, as the Manipuris did not like the idea of serving in the North-Western Provinces, more especially as disturbances were still going on.

In 1859, at the recommendation of the political agent, the raja was presented with a dress of honour, sword, and belt, at the same time eight of his chief officers received khilluts. These gifts were expressive of approval of the conduct of the raja and his officers during the mutiny. One Major Roma Singh, also received the mutiny medal, he having been actually engaged with the mutinious sepoys from Chittagong.

In 1859, Mypak, a descendant of Gharib Newaz, made an attempt; he reached the valley, but was defeated under the western hills and fled. In 1862, he again invaded the valley, his party was followed up by sepoys from Kachar, who had a skirmish with the raiders in the hills, but did not succeed in stopping them. Mypak succeeded in eluding the parties sent against him, including a guard of fifty men of the 44th Sikh Light Infantry under an European officer, and attached to the political agency at that time, and got inside the raja's enclosure at night. In the morning he and his party were easily overcome by the Manipuris, and Mypak wounded and taken prisoner. The sepoys were not called upon to act. Mypak died in Manipur some two or three years afterwards. Several of his descendants and followers are still alive in the valley.

Towards the end of 1864 or beginning of 1865, Kanai Singh made his second attempt, accompanied by about two hundred followers. He only got as far as the Jiri River, where he was overtaken by a party of the 33rd Native Infantry and police, who completely defeated and dispersed the raiders; Kanai Singh making his escape.

In December 1866 the last of these raids took place, led by Gokul Singh, a younger son of Debendra Singh, who had not accompanied his father to Daka. With about one hundred followers, he managed to reach the valley unmolested, though closely followed up by a party of sepoys and police from Kachar. The Manipuris sent out a party to meet him so soon as the news came in; this party came up with the raiders under the hills to the west, about ten miles from the capital. It being nearly dark when they came in contact, little was done, and the raja's men proceeded to entrench themselves, proposing to attack the raiders in the morning. In the meantime, unknown to the Manipuri force, the sepoys from Kachar were approaching, their advance having been observed by Gokul Singh, he and his adherents fled. The British force coming suddenly in the dark upon the force of entrenched Manipuris, and supposing them to be the enemy, at once attacked them. The Manipuris on their side were under the impression, the night being dark, that they in their turn were being attacked by Gokul Singh and his men, and defended themselves. An irregular firing on both sides was kept up all night, and in the morning the mistake was at once discovered. In the meantime, Gokul Singh and his adherents had got clear off. In this unfortunate affair several men were wounded on either side: one man, a sepoy of the British force, afterwards died. Gokul Singh eluded pursuit until 1868, when he was apprehended by the police in Kuch Behar; he was afterwards tried in Kachar and sentenced to seven years' imprisonment.

The number of Manipuri princes now resident in the British provinces, who are influential enough to make raids on Manipur, are few. Debendra Singh died last year, and his nephew, a son of Nar Singh's, named Shaikar

Singh, is detained at Dacca under British surveillance as a political *detenue* on an allowance of Rs. 20 per month. Kanai Singh, who has been at large since his last raid in 1865, was captured two years ago, and he, as well as Gokul Singh, are at Hazaribagh as exiles and receive from the Manipur Durbar an allowance of Rs. 30 each per mensem. Kala *alias* Dayabant Singh, a grandson of Chourjit Singh, is also at Hazaribagh under British surveillance. Nirjit Singh, another son of Debendra Singh, is living at Daka with Shaikar Singh. Kanai Singh has an elder brother who resides in Angartolah, in Tipperah, named Durjai Singh, but there is nothing against him. Quirakpa, a grandson of Marjit's, formerly resided in the valley, but as he wanted to raise disturbances, he was made to leave the country by the present raja: he now resides in Silhet. Fourteen Manipuris exiled from time to time for adhering to the cause of the raiders have been recently released by Government at the request of the maharaja. There seems to be no apprehension of any attempts to seize the Raj from the Burmese side.

Before the introduction of fire-arms at the time of the Burmese war, the numerous hill tribes now under control were then almost entirely independent, they being constantly at feud amongst themselves and with Manipur. The inhabitant of the valley had to meet the hill-man with his own weapons, the spear, bow and arrow, &c. Amongst the whole of the hill tribes at this period the Tonkhuls and Luhupas were the most troublesome, occasionally making raids into the valley itself, but, like all hill-men, afraid to quit the shelter of their hills for any distance, and easily beaten back by the pony cavalry of the state. Communication with the west at this time had scarcely any existence, and only large armed bodies of men could go with any safety from the Manipur Valley towards Kachar. The Kowpois and Murrings were then, as now, the most under control; during the invasion of the Burmese, the hill-men on the line of road invariably fled, and none of the Burmese operations involved the subjection of the hill tribes away from their lines of route. The whole of the hill tribes were unfriendly to the Burmese, and although no organized attempt at resistance to their march was ever made by them, they lost no opportunity of annoying them and cutting off stragglers. After the defeat of the Burmese in Kachar, on their retreat they lost a number of men in the hills.

As soon as the country became somewhat settled after the Burmese war, Raja Gambhir Singh turned his attention to the subjugation of the hill tribes. He, by the aid of the fire-arms now in his possession, speedily reduced the major portion of them to subjugation. Before his death he reduced the Kowpois completely, and brought the Tonkhuls, Luhupas, and Angami Nagas into fair order. During this period it was undoubtedly found necessary to resort occasionally to severe measures, and it may be supposed that the Manipuris, smarting under all that they had suffered from the hands of the tribes, made fatal use of their new weapons; but this excessive punishment has long ago ceased. During the time of Raja Gambhir Singh, two British officers, the late Captains Jenkins and Pemberton, accompanied by some one thousand Manipuri sepoys, crossed the hills between the Manipur and Assam valleys; they met with much opposition from the warlike tribe of Angamis. Raids by any of the hill tribes on the valley of Manipur have long ago ceased. Although it would not be profitable to detail every little raid or disturbances that has taken place of late years, some particulars with regard to raids by the Lushai tribe of Kukis may be found of interest.

Until some thirty-two years ago, the tribes to the south in contact with the Manipuris were the Khongjai and Komkukis. On these being driven out by the Lushais, a series of raids and annoyances by the latter commenced, and continued until 1870-71. Disturbances have always been confined to the hills occupied by the Kowpoi tribe of Nagas, although they once on their first appearance invaded the valley. This raid, the first by the Lushais, occurred about twenty-nine years ago, when Rajah Nar Singh occupied the gadi. The leader was chief Vonolail, now dead. A village of Khongjais near the south of the valley was first destroyed, after which the Lushais entered the valley. The Manipuris in the villages adjacent turned out to the number of five hundred with one mounted man armed with a spear to oppose them, and the Lushais were driven back with a loss of ten men killed, the Manipuri loss being only two. It is said that the one mounted man behaved with great bravery, and inflicted great damage on them; after this raid the only thing done was to establish a post at the point where they had entered the valley. About three years after the above occurrence, a village, named Nomidong or Nungdang (the same village as destroyed by the Lushais in October 1868, and in which they awaited the attack of the Manipuris sent against them), was cut up, but it was never clearly ascertained whether the outrage was committed by Khongjais or Lushais. After an interval of about two years, during the incumbency of the present Raja Chandra Kirti Singh, the thānā of Kala Naga, containing only ten men at the time, was suddenly attacked, the sepoys making good their escape. About five hundred Lushais were engaged in this expedition, and the thānā and surrounding villages were destroyed. The Lushais after this retreated, but returned in three months and committed great ravages in and around the Kala Naga range of hills, the few sepoys in the thānā, which had not been strengthened, again retreating. Three hundred men were at once despatched from Manipur on this occasion, but they arrived only to find that the Lushais had gone. The Kala Naga post was now strengthened, three hundred men being posted in it. Shortly after this the Lushais returned for the third time, and burned a village close to the thānā. Evidently unaware of the reinforcement that had been thrown into the post, the Manipuris having concealed themselves, a party of them entered, and the Manipuris, rushing from their concealment, captured ten of them before they could offer any resistance, the rest escaping. The prisoners were brought into Manipur, where they were detained for three or four years, after which nine of them succeeded in escaping from custody, but they were all killed by Khongjai Kukis while trying to make their way back to their own country. After this negociations were opened with the chief Vonolail, and the surviving prisoner, who was a relation of his, was released on the chief's giving a promise not to molest Manipur for the future. This promise the Lushais faithfully kept until 1868, when they again broke out and made raids on Mukti, Nungdang, &c., and attacked and burned Kala Naga stockade.

Last year the British Government sent an expeditionary force into the Lushai country, and punished the tribes that committed raids in the Kachar District. The Manipur Government at the instance of the Government of India also sent a force of two thousand sepoys under two majors, with a view to co-operate with the Kachar column. They were detached at Chibu, in order to restrain Kamhow's tribe and guard the southern frontier. Though they were not employed in any active service, yet they

succeeded in assisting and escorting some captives and refugees into their camp. On the return of the force, in March 1872, some eight Lushai chiefs, consisting of Dambum and others, came into Manipur and entered into a treaty with the maharaja. The Government of India has also acknowledged the services rendered by the Manipur Darbar during the expedition, and presented the raja with five hundred Victoria muskets, and twelve sporting rifles for himself and his princess. Three of his officers, Bolaram, Tangal, and Gokul, have also received khilats from Government in recognition of their services.

The present raja, as has often been mentioned in the preceding pages, is Chandra Kirti Singh, only son of Gambhir Singh; he is a healthy-looking man of forty, and looks as if he would rule for many years. He is very sensible and obliging, and is of a mild disposition. His successor is to be his eldest son, aged about twenty years, named Jubaraj Sur Chandra Singh. This young man, like his father, is sensible and kind-hearted. The raja has besides eight sons and nine daughters. The present senaputi, or general-in-chief, is a son of Chourjit Singh's, named Dhurmosatu Singh. The maharaja's mother, Rani Kumulini, is still alive, and resides in Manipur. This was the lady who fled with her son, the present raja, when the attempt on the life of Nar Singh regent was unsuccessful.

Although the origin of British influence in the affairs of Manipuri has been already referred to, it may be well here to give a connected account of its rise and the benefits it has conferred on the country. Up to the time of the first Burmese war, or rather shortly before it, little had been heard of the Manipuris. During the reign of Jai Singh, Chingtung Khomba, negotiations were entered into with the British Government about 1762, with a view to obtain its assistance against the Burmese, but nothing was effected. There is no knowledge among the Manipuris of the present day of any actual treaty, as mentioned in Aitchison's Treaties, page 121, having been concluded. The events leading to assistance having been given to Manipur in 1834, with its nature, have been already narrated.

In 1833, the following treaty was concluded with Gambhir Singh. Of this treaty the raja has no copy, and never seems to have possessed one:

"The Governor General and Supreme Council of Hindustan declare as "follows:—

"With regard to the two ranges of hills, the one called the Kala Naga "Range, and the other called Nungjai range, which are situated between "the eastern and western bends of the Barak, we will give up all claim "on the part of the Hon'ble Company thereunto, and we will make these "hills over in the possession of the raja, and give him the line of the "Jiri, and the western bend of the Barak as a boundary, provided that "the raja agrees to the whole of what is written in this paper, which "is as follows:—

"1*st*.—The raja will, agreeably to instructions received, without delay, "remove his thánâ from Chandrapur, and establish it on the eastern bank "of the Jiri.

"2*nd*.—The raja will in no way obstruct the trade carried on between "the two countries by Bengalee or Manipuri merchants. He will not exact "heavy duties, and he will make a monopoly of no articles of merchandize "whatever.

"3*rd*.—The raja will in no way prevent the Nagas inhabiting the "Kala Naga and Nungjai Ranges of hills from selling or bartering ginger,

"cotton, pepper, and every other article, the produce of their country, in the "plains of Kachar, at the Banskandi and Oodherban bazars, as has been "their custom.

"4*th*.—With regard to the road commencing from the eastern bank of "the Jiri, and continued *viâ* Kala Naga and Kowpum, as far as the valley "of Manipur, after this road has been finished, the raja will keep it in "repairs, so as to enable laden bullocks to pass during the cold and dry "seasons. Further, at the making of the road, if British officers be sent "to examine or superintend the same, the raja will agree to every thing "these officers may suggest.

"5*th*.—With reference to the intercourse already existing between the "territories of the British Government and those of the raja, if the inter-"course be further extended, it will be well in every respect, and it will be "highly advantageous to both the raja and his country. In order, there-"fore, that this may speedily take place, the raja, at the requisition of "the British Government, will furnish a quota of Nagas to assist in the "construction of the road.

"6*th*.—In the event of war with the Burmese, if the troops be sent to "Manipur either to protect the country or to advance beyond the Ningthi, "the raja, at the requisition of the British Government, will provide hill "porters to assist in transporting ammunition and baggage of such "troops.

"7*th*.—In the event of anything happening on the eastern frontier of "the British territories, the raja will, when required, assist the British "Government with a portion of his troops.

"8*th*.—The raja will be answerable for all the ammunition he receives "from the British Government, and will, for the information of the British "Government, give in every month a statement of expenditure to the "British officer attached to the Levy."

All the provisions of the above treaty, with the exception of the last, remain in force.

The only other arrangement carried out between the British and Manipur Governments in the form of a treaty relates to the handing over of the Kubo Valley to the Burmese, and the payment of the monthly allowance in lieu. This arrangement bears date 25th January 1834, and stipulates that, should the Kubo Valley from any circumstances again revert to Manipur, the allowance shall cease.

In 1835, the British support in pay was withdrawn from the force constituting the Manipur Levy, and the British Government established the political agency. The objects of the establishment of the political agency were, as already stated, to preserve a friendly intercourse with the Manipur Government, and, as occasion may require, with the Burmese authorities on that frontier, and more especially to prevent border feuds and disturbances, which might lead to hostilities between the Manipuris and the Burmese, such were the original duties of the political agent. It took many years to bring about the general peace that now prevails on the Burmese frontier, but any relaxation in the endeavours to keep the tribes on that border quiet would be followed by infractions of the peace, such as were formerly so frequent, and which might lead to hostilities between the Manipuris and Burmese.

Having given a brief history of Manipur and of the hill tribes, it is now proposed to give some account of the Manipuri religion, their manners, customs, &c. This, it is hoped, will be interesting.

Religion of the Manipuris.—The religion of the country is ostensibly Hinduism, and this is apparently of comparatively recent introduction, or, according to pundits and authorities, a revival. The proof of the revival is so meagre, and the statements in support of the idea that the Hindu religion existed in the country at a very ancient period are so contradictory and unsatisfactory, that there is no hesitation in stating that in every probability, although a spurious and imperfect form of Hinduism may have existed in individual cases previous to the reign of the Gharib Newaz, about A. D. 1750, it was during his reign that the Hindu religion became general, and was adopted by him and by the majority of the people. The Manipuris quote the Mahabharut in support of their statement that they were originally Hindus, but, saving that mention of Arjun's coming into Manipur and marrying a daughter of the raja of the country, there is nothing further bearing on the point; they theorize that Arjun being a Hindu, the country must consequently, from the birth of his son Babrubaha who became raja, have become Hindu, of which there is no proof whatever. When questioned as to what occasioned their backsliding, for all are agreed that previous to its revival the Hindu religion had fallen into abeyance, they sometime ago abscribed it to the ravages made on the country by the Burmese, which, by dispersing the inhabitants, caused them to forget their religion, they not taking into account, apparently, that Burmese ravages are almost things of yesterday, and that the Burmese occupation of the country only lasted for a very short period on each occasion of invasion. But the latest and most astounding reason assigned is to the effect that, after the death of Babrubaha, their religion assumed a monotheistic form; in fact, they became Brahmoists, or worshippers of one God. This form, they say, continued until the reign of Charairomba, about A. D. 1715 to 1720, when Hinduism began again to be professed by a few; this continued until the advent of Raja Gharib Newaz about A. D. 1750, when all, or nearly all, reverted to their original faith, in which they have since continued. The real history of the conversion of the Manipuris to Hinduism appears to be as follows: During the reign of Gharib Newaz, a wandering fakir arrived in Manipur; he professed to have discovered traces of the former existence of the Hindu religion, and converted the raja and the people, and admitted them into the Kshatria caste. According to the Manipuris, this fakir had a mysterious call to proceed to Manipur and re-admit the backsliding Hindus into their former faith. Since then they have remained Hindus, but even at this date they are very ignorant of the faith they profess. The present raja, who is a religious man, and devotes much of his time in its pursuits, seems to aim at introducing Hindu observances, &c., in their entirety, and, during the last few years, greater attention has been paid to the various festivals, as the Doorga Poojah, &c. All the Manipuris are "Baishnabs" or the followers of Vishnu. There is no "Brahma Samaj" in this country.

The Muhammadans of this country are also very ignorant of their religion, and there is but one sect amongst them, *viz.*, Sunni. No Christian community is in existence here.

The Brahmans of this country are well-to-do. They are provided with lands by the maharaja, and live generally by cultivation and trade.

The Kshatrias are mostly employed in military duties and other works in the palace. They, and all the other castes in the country, live by cultivation, and have to work, according to the lallup system, ten days in a month for the raja.

Houses of the Manipuris.—The houses do not differ essentially from those of the Bengalees in Kachar; the shape is somewhat different, but the material used is the same.

The houses of the better sort are constructed of wood, bamboo, &c., while those of the poorer classes are entirely, as regards the frame-work, of bamboo. The walls are usually of reeds plastered over with mud and cow-dung. The dwelling-houses of the Manipuris are all of the same form, but those of the rich are larger and constructed of better materials than those of the poor. The roofs of all are thatched with grass. All the dwelling-houses face to the eastward, in which direction they have a large open verandah. In this verandah the family sits during the day, and in it all the work of the household is carried on, except cooking, which is performed inside. In the south side of the verandah is the seat of honor; here a mat or cloth is laid for the head of the family, upon which no one intrudes. Inside the house is without partitions. The bed of the head of the family is placed in what is called the "Luplengka," close to the wall on the south side about the middle. It is usually screened by mats. The daughters usually sleep on the north side. There are no windows in the houses; the only light admitted being by two doors, one opening into the open verandah, the other to the north, near the north-west corner of the house. The fire place is on the floor towards the north-west corner. There is no chimney at all. The fuel used is generally dry reed jungle. This answers every purpose in the warm weather, but is a sad substitute for wood in the colder months; connected with the making of their houses are many superstitious practices; first, the house must be commenced on a lucky day, and that day having been fixed by the astrologer, on it (it makes no difference whether the other materials are ready or not), the first post called "Jattra" is erected. The post is bound towards the top with a band of cloth, over which is tied a wreath of leaves and flowers. Milk, juice of the sugarcane and ghee are poured in the lower extremity, and into the hole, in the ground in which it is to be fixed, are put a little gold and silver. The number of bamboos forming the body of the frame for the thatch must not be equal on the south and north sides. If they were so, misfortune, they consider, would overtake the family.

Social position of Women, &c.—The women in Manipur, married or unmarried, are not confined in zenanas as they are in Bengal or Hindustan; all classes are alike in this respect, neither do they cover their faces before strangers. They are very industrious; in this respect the opposite of the men, who are lazy and indolent. The most of the work of the country, except the heaviest, is performed by them, and they are consequently the mainstay of the family circle.

All the marketing is done by women, all the work of buying and selling in public, and the carrying to and fro of the articles to be sold. While at home they are busily employed in weaving and spinning. It would be difficult to find a more industrious woman in India than the Manipuri. With all their industry and usefulness, women hold but a very inferior social position, and are considered more in the light of goods and chattels than as persons to be treated with honor and consideration. This is partly owing, no doubt, to the laxity of their marriage customs, which are loose in the extreme, but still more to the baneful system of domestic slavery which is the prevailing custom of the country.

Marriage Customs.—Although to become man and wife it is not necessary that the marriage ceremony should be performed, still it is usually performed, but as often after as before cohabitation. A man can put away

his wife without any fault on her part, and if a person of influence, he may do so without its being noticed. The rule, however, is that, if a man puts away his wife without any fault on her part, she takes possession of all his property, except a drinking vessel and the cloth round his loins. A man and wife may separate by mutual consent, and a wife may quit her husband on giving him the value of a slave. Women are really the slaves of their husbands; they are sold in satisfaction of their debts, and it is said that men often pawn their wives to purchase some office or even a pony.

Polygamy.—Polygamy is common among the well-to-do part of the population, but the lower orders do not often indulge in it.

Adultery.—Adultery is punished by the offending male who receives the wife of another man being condemned to pay a fixed sum of rupees fifty for all classes of the population, besides fines to the Court that tries such cases, hereafter to be described. Should the offender not be able to pay, his family are seized and sold as slaves for the satisfaction of the claim. Both the male and female offenders are arrested and confined until the claim is satisfied, after which they are free. For carrying off a woman living under a man's protection, but not married, the expenses incurred by the man on account of the woman must be paid by the party who takes the woman.

Early Marriages.—Early child marriages are unknown. Widows, except those of the Brahmans, may re-marry. In contracting marriage, as a general rule, the young couple are allowed to see and approve of each other. When the parents approve of a marriage, the heads of the families arrange matters, presents are sent by the young man's parents to the house of the girl; no return presents are made at this stage. Money presents are not given. Food, fish, fruit, &c., constitute the gifts sent, which must be presented three times before the arrangement is considered concluded. After marriage there is no rule as to living separate from the parents or otherwise.

Among the Manipuris of Kachar, the relations of the sexes are very loose, and productive of great immorality. This may in part be owing to the prevalence of the Gundharva form of marriage, for the legalizing of which the Hindu law declares reciprocal amorous agreement to be alone necessary. This is the sort of marriage which is now prevalent among the Kachar Manipuris, but the Rakasha form of marriage exists, in which the bride is carried off with a show of force, or sometimes stolen from her father's house.

Hair, how worn by Men.—The men wear their hair, which is coarse and black, long, and combed back from the forehead, which is occasionally shaved; the hair is gathered into a coil behind. Moustaches are uncommon, although occasionally a man with a thick straight moustache will be seen; beards are very uncommon. Boys' heads are generally shaved, leaving only a straggling quantity of hair on the back.

Women's hair, how worn.—The hair of the females is worn in three different ways, according to age. When quite young, up to the age of about ten, the front part of the head is shaved, the back part from about the level of the ears round the head being allowed to grow loose behind. The next fashion is that for unmarried girls, and is very peculiar; the hair behind, from about the middle of each ear round, is allowed to grow long, is combed back, and tied in a knot or left loose. In front of this the hair is combed forwards, and cut equally so as to reach over the fore-

head an inch or so above the eyebrow. In front of and over each ear is a lock of hair about two inches broad and reaching down to the angle of the jaw. In married women the hair is allowed to grow long, and is combed back from the forehead in Bengalee fashion, and tied in a knot behind, leaving a few inches dependent from the knot. All who can afford the luxury wear a false hair, which, as with the Bengalees, is incorporated with the knot of back hair.

Dress of the Men.—The dress of the men does not differ materially from that of the Bengalees, and consists of the dhoti, a kurta, or shirt, only occasionally worn, and a chudder or sheet. In winter, those who can afford it wear a quilted and padded coat, like that worn in the Panjab, generally having long uncomfortable sleeves and enormously high collars. Shoes are seldom worn. The puggree is shorter than that worn by Hindustanis, but is put on in the same manner. The Manipuri generally wears small rings of gold in his ears when he can afford it, and a well-to-do among them have necklaces of coral and gold and hollow chased armlets of gold called "Khuji" on their wrists. They are very fond of carrying flowers in their earrings or in holes in the ears, and in their head-dress.

Dress of the Women.—The dress of the women, when of good quality, is picturesque and pleasing. During the hot weather it consists of a piece of cloth open except at the bottom, where it is stitched together by the edges for a few inches; this is folded round the body, under the armpits and over the breast, and tucked in by the hand at the side of the body; in length it reaches to the ground, but as this would be inconvenient in walking, it is hitched up about half-way to the knee, and tucked in again at the waist. This piece of cloth, called a "Fanek," is only wide enough to go one and a half times round the body; this gives enough room, however, for the legs in walking. The Fanek is made of cotton and silk, and the only patterns are stripes of various colours and widths running across the material, the ground-work being of different colours. The commoner patterns are red, with green stripes, green, and black, blue with black and white stripes, yellow and brown, dark-blue with green and white stripes, &c., &c. At the top and bottom of the garment is a broad margin, on which geometrical figures or patterns of various kinds are sewn by hand with floss silk in various colours. Over the Fanek is worn a white sheet, which is folded in the usual native fashion, the face, however, being left uncovered. In the cold season a short jacket with long sleeves is worn; this reaches below the bust over the Fanek, and is worn tight-fitting; the material is usually velvet or satin, black, blue, and green being the favourite colours. The great drawback to their dress in a European's eyes is its tendency to spoil the figure: the whole weight of the fanek resting on the breast soon ruins the shape. Female children, until puberty, or near it, wear faneks round the waist, the upper part of the body being bare.

Ornaments.—The ornaments are earrings, necklets, and bracelets; ankle ornaments are never worn, or rings on the toes. Nose ornaments are limited to a small piece of gold wire in the side of each nostril.

The only ornaments which may be worn without restriction are earrings; these may be worn by any one. With regard to other ornaments of gold, permission for all but the upper classes to wear them must be obtained from the raja. Gold-embroidered clothes are also forbidden. Ornaments of other metal than gold may be worn freely.

Manners, Customs, &c.—In their intercourse amongst themselves, the Manipuris are ceremonious. They address one another by the name of the

office they may hold, or as younger or elder brothers. To call a man "Angang" (literally child) is most respectful, and when called by a superior to answer "Ágya", is the most respectful response. The raja and members of the royal family call all male Manipuris "Eepoo," grandfather, and females "Eebel," grandmother. The male members of the royal family are all called "Sunna" or golden, the females "Siza". Their actions are described in a different style of language from that of the rest of the people; thus they do not walk, but move, they do not sleep, but recline. A common Manipuri if riding would be spoken of as "Sagontong-lai," a prince as "Sagon-telle;" the eating of the commoner would be designated "Chuk-chaba," of the prince, "look-haba," and so on.

Diet of the Manipuris.—The usual diet of the Manipuris differs in no important particular from that of the Bengali in the adjacent district of Kachar. Children up to about the age of nine years, when they receive the sacred thread of the Hindus, may eat what they choose without loss of caste; after that period they require to be more strict, and eat only what is allowed by the Hindu religion to which the Manipuris professedly belong. The staple food of the Manipuris being rice, dall, and fish. They do not eat any flesh whatever; ghee and milk is seldom used.

Cost of living.—The cost of living in Manipur is cheap, and said to be about one half of that in the British province of Kachar.

Use of Tobacco, Betelnut, &c., &c.—The Manipuris, both male and female, are inveterate chewers of pân and supari. The whole of this is brought from the neighbouring district of Kachar, and forms a considerable trade. The betelnut tree will not grow in Manipur Territory. Tobacco is also used by all classes and ages, and the tobacco is manufactured and smoked as in Bengal. Opium is not used by the Hindu part of the population, neither is there any consumption whatever of ganja, (Indian hemp) or any other intoxicating drugs; drinking is most strictly prohibited.

Games and Amusements.—The out-door games of the Manipuris are few; indeed, the only one, it may be said, which has any popularity, is hockey-on-horseback, a game formerly peculiar to Manipur, but which of late years has spread over, and become popular throughout a large portion of British India. This is the game named polo in England which is now so fashionable.

The traditions of Manipur have it that the game of hockey was first introduced by a Raja named Pakungba, who flourished about five hundred years ago. According to some, the introduction is given as late as the reign of Gharib Newaz, about one hundred and twenty years ago. The game, it is said, has not altered since that time, and as it is now so generally understood, a brief description of it will suffice. In the more important games as played in Manipur, seven men on either side is considered the correct number, but in ordinary games any number may play. As might be expected, in the place of its birth, the play is much superior to what can be seen else where; it is much faster, and the hits are delivered with greater precision. The games are always started from the centre of the ground by the ball being thrown into the middle of the players; it is frequently struck before reaching the ground. The pace is kept fast from the commencement of the game, and such a thing as a player being allowed to spoon a ball along, before delivering his stroke, is unknown: an attempt at this kind of play would result in the ball being at once taken away by a stroke from one of the opposite party. When an evening's play has com-

menced, the games succeed each other quickly. So soon as the ball is driven to goal, the players hurry back to the centre of the ground, and a fresh game is begun. When a ball is sent off the ground to either side, it is flung as at starting among the players opposite the point of exit. The Manipur riding costume for the game is a scanty dhoti, well tucked up, and a pair of thick woollen gaiters reaching from the ankle to the knee; a whip is carried in the left hand suspended from the wrist, to allow free motion of the hand.

The saddle is furnished with curved flaps of enamelled leather, suspended from the sides opposite the stirrups, and stirrup leathers. The ball used is made of bamboo root, and is large and light. The clubs have handles of well seasoned cane; the angular striking part is of heavy wood.

As might be expected, a good hockey pony is a valuable animal, and is parted with reluctantly. All classes, from the raja, who is a good player, down, play the game, and an unusually good player is sure of royal favour. Hockey on foot is played by the juveniles.

Indoor Games.—Of indoor games there are many, mostly resembling those popular in Bengal, as chess, cards, &c. The game called "Kang-sanaba" is very popular, both amongst men and women. A modification of this game is common also in the hills, but is simpler than that practised among the Manipuris.

There is another game, called "Kekri-ke-Sanaba," only played by the women; in it a number of them join hands dancing round in a circle and chanting the praises of Raja Chingtung Komba in his fights with the Nagas to the south.

The indoor amusement in its season most enjoyed, is kang-sanaba, a game as peculiar to Manipur as that of hockey-on-horseback. It is played only in the spring, the players being generally young women and girls, with usually a sprinkling of men on each side. The game seems to cause great excitement, and there is great emulation between the sides. The kang is the seed of a creeper; it is nearly circular, about an inch and a half in diameter, and about three quarters of an inch thick. This is placed upon the ground upright, at one time with its broad side towards the party by whom it is to be struck, at another edge-wise. When the kang is placed with its broad side to the party, it is to be pitched at with an ivory disk; when it is placed edge-wise, it is to be struck by the disk propelled on its flat side along the surface of the ground, by the force of the middle finger of the right hand acting off the fore finger of the left. A good player can propel the disk in this way with great force and precision. The side having most hits, wins. The whole is closed by a feast at the expense of the losers.

"Conundrums" are a fertile source of amusement. They appear usually far-fetched, and sometimes not over delicate. The tale of Khamba and Thoibi, sung by their Eesai Sokpa, or bards, never fails, with a popular singer, to rivet attention. The scene of this tale, and the place where it was originally sung, is Moirang. The hero and heroine are persons said to have flourished hundreds of years ago. Thoibi is the daughter of the Moirang Chief's brother, she loves Khamba, a lad poor in worldly riches, but rich in personal beauty, of good descent, great modesty, courage, strength, and agility. Thoibi herself is a lady of surpassed beauty, and Khamba, having seen her by chance while boating on the Logtak, loved her at first sight, but the course of true love never yet runs smooth, and it was no exception with these lovers. A person, named Kong-yamba, saw

Thoibi's love for Khamba, and wishing to gain her for himself, he used all the means that a powerful connection gave him to crush Khamba. The various perils through which Khamba has to pass and the constancy of Thoibi form the subject of the song. After having won his foot race, speared his tiger, caught a wild bull, and been tied to the foot of an elephant, Khamba gains Thoibi, who has also passed through various troubles. The end is tragical. Khamba doubts his wife, and wishing to try her fidelity, she, not knowing who he was, spears him. Having discovered what she had done, she spears herself. Some of the characters introduced in the story are very good. The constant repetition of this tale only seems to increase the desire to hear it. Thoibi is regarded as a goddess, and that Khamba was a man of giant proportions is held to be incontestible. This idea of the great size of Khamba is not, however, derived merely from his celebrity in song: that their ancestors were giants is believed by all. Some of the language used in their songs is quite different from that usually spoken. The same is the case in their writings, but the meaning of songs is known to most, whereas the writings are intelligible only to the initiated. Amongst the hill tribes there is the same difference between the common language and that in their songs. The singers of the adventures of Khamba and Thoibi accompany their songs with the notes of the "Pena," the solitary musical instrument of Manipur, a sort of fiddle, with one string of horse hair, the body of which is formed of the shell of a cocoanut. On the bow of the fiddle is a row of little bells, which jingle in harmony with the air.

The singing of the Manipuris is not agreeable; it is harsh, shrill, and quavery; a few of the songs have, however, more pleasant airs. Some of them are of interminable length, and the longest of these have a spoken part alternating with the song proper. Besides the "Pena" above described, the Manipuris use cymbals, drums, &c., differing in no respect from those used in Bengal.

Festivals or Games.—There are three public festivals or games held annually in Manipur, and which are peculiar to the country, are of great antiquity, and are unconnected with religious matters. The first of these is held in July, and consists chiefly of foot races. This is called the "Lumchel" (Lum or Lumbi, a road; Chelba, to run). The next in September, called "Heeyang," lasts five days; the chief sport is boat racing on the moat in front of the raja's palace. The third is an assembly of the hillmen under the Manipur Government, called the "Haochongba."

Lumchel.—The Lumchel is a competition between the different "Pannahs" or classes among the Manipuri population. Brahmans, as also the lowest class of Manipuris, the Lois, are not allowed to compete; but Mussulmans may. The distance run by the competitors is a straight course from a brick bridge to the inside of the raja's enclosure; the distance is under half a mile. The first part of the races consists of trials of speed by two Pannahs at a time: the winners in these races run again when all have had their trial, and the first man in of the whole wins the race of the year. The first man receives as his reward sundry presents, and is excused from lallup, or forced labour, for the rest of his life; he becomes a hanger-on about the raja usually after his victory. Old winners are allowed to run again for the honor of the thing: when they win more than once, they get presents. The first in at the peliminary races between the Pannahs are allowed three months exemption from lallup. These races cause great competition, and for months before they come off, various lanky-looking men, with scanty proportion of clothing, may be seen morning and

evening trotting along the roads, getting themselves into training for the important event. The raja is always present at these and the other games, seated in a sort of gateway which bounds the straight road along which the races are run.

Wrestling.—After the races there is an exhibition of wrestling. This presents nothing very peculiar; the only thing that need be mentioned regarding it is a curious custom which prevails. The victor over the wrestler who competes with him, before salaaming to the raja, leaps up in the air, alighting on his left foot; as he descends, he gives his right buttock a resounding slap with his right hand; having thus asserted his superior skill, he makes his salaam in the usual manner.

Heeyang or Boat Races.—The boat-races occupy five days in September, and take place on the moat which surrounds on three sides the raja's enclosure. This ditch is about 25 or 30 yards broad, and at the season when the boat-races come off contains plenty of water. This festival is the most important held in Manipur, and great preparations are made for it: stands are erected on both sides of the moat, the one for the raja being of considerable size and height. The women occupy stands on the opposite side of the moat. The boats used in the races are two in number, of great length, and hollowed out of a single tree; the rowers number about seventy men, each with a short paddle. Besides the rowers are several men attending to the steering and urging on the crew. One of these stands in the front of the boat, and, leaning on his paddle, encourages the efforts of the men by stamping violently with his right foot at intervals. The race itself differs from most boat races, in the fact that here the great object is for the one boat to foul the other and bore it into the bank, so that one side of the boat is disabled, the men not being able to use their paddles; the boats are thus always close together until at the finish, when the race is usually won by a foot or two only; the distance paddled is about quarter of a mile. Each race is rowed twice, whichever wins, and the results are carried on from year to year. As in the Lumchel, the competitors are men belonging to the different Punnahs. There are no rewards for the races, they being rowed merely for the honor of the thing. The raja in his boat, which is like the others, but ornamented with a carved deer's head and horns gilt at the prow, accompanies the race, the raja on the chief race day steering his own boat in an ancient Manipuri costume. The boat race, in the opinion of many, is not a fair race, but a struggle between the rowers on either side, in which those who can deal the hardest blows, are usually the victors. That fights occasionally happen is correct, but they arise from accidental causes, and are really not a premeditated part of the performance. While the boats are paddling down to the starting place, a good deal of chaffing, flinging of weeds, water, &c., between the rival boats takes place, but all seems to be conducted in a good-humoured manner.

One very peculiar custom in vogue at this boat race is the following:—

If one boat succeeds in swamping the other, the head man of the swamped boat becomes the property of the head man of the boat that caused his trouble. All his personal ornaments and clothing go with him, and before he can be freed he has to pay sixty rupees, the value of an adult slave. This year one boat was swamped, and its head man would have become a slave, but he was the brother-in-law of the maharaja, who was on the spot in his own boat, and forbade his being caught.

Hockey matches after the Boat Races.—On each of the five days devoted to the boat race, important hockey matches take place. Immediately after

the races, an adjournment takes place to the hockey ground, close by, and the game at once commenced, the play being much better than can be witnessed at any other time. The ground at that season not being in good condition, many falls take place, which are not allowed, however, to interrupt the sport. The scoring is carried on from year to year also in this case, and many sporting gentlemen may be seen in various parts of the field carefully marking the results with pieces of pebble. The excitement and interest manifested in the result is very great. In the first day's hockey match a male member of the royal family heads either side of the players.

Hawchongba.—The festival called Hawchongba, in October, lasts for only one day; it is a gathering of the hill tribes under the Manipuri Government, and is a curious sight on account of the great number of different tribes assembled, with their curious dress and weapons, differing from each other in feature and language, but all unanimous in one particular, to get drunk as speedily and remain so as long as possible. The hill men indulge in feats of strength before the raja, such as carrying heavy weights, &c. They also indulge in war dances and sham fights. The sports of the day conclude with a feast, at which they are regaled with the flesh of cows, buffaloes, dogs, cats, &c., which may have died in the valley. The flesh is dried and preserved on purpose for this feast.

Lallup or forced Labor.—As frequent mention has been made of lallup or forced labor for the state in the preceding pages, it is expedient now to give some account of it. This institution is one of the greatest consequence to the people of Manipur.

The general system of lallup is based on the assumption that it is the duty of every male between the ages of 17 and 60 to place his services at the disposal of the state, without remuneration, for a certain number of days in each year. The system of lallup was first introduced, it is said, in the reign of Pakungba, and it has undergone little change since. The number of days thus placed nominally at the disposal of the state is ten days in every forty. This ten days service is so arranged that a man works his ten days and has his interval of thirty with regularity all the year round. On an individual coming of age to perform lallup, he is entitled to cultivate for his support one purree of land, subject to the payment in kind of the tax to the raja. In the case of permanent illness or disability, a man under sixty may be excused from labour, but notice must be given and the authorities satisfied of the true nature of the case. In the event of an individual wishing to escape his turn of duty, he must either provide a substitute or pay a certain sum, which sum goes to pay for a substitute if required, or the rest of the lallup may agree to do the extra duty, receiving the money. In no case does the money paid for exemption go to Government. A payment of twelve annas will, it is said, exempt a man for forty days. Over every lallup or class of labourer independent of number is an officer named the "Lakpa," who is responsible for the performance of the prescribed duties. There is no Lallup for women.

Cultivation.—As already stated, no fewer than nineteen varieties of rice are grown in the country; these may be divided into early and late crops. The early crop ripens in three months, and is ready for cutting in September. Of late years a large quantity of the early sort has been sown. Of the early there are four varieties, *viz.*, Sujikhong, Dumai, Kubo Phow, and Phowrel Angulbah. The late crop ripens in six months, and is

reaped about November. The great bulk of rice grown in the country is of the late varieties, which comprise fifteen kinds, chiefly distinguished by size of grain and colur. Their names are as follows:—

Phowrail.	Luining.	Kuckcheng Phow.
Yenthik.	Phongang.	Haidup Phow.
Moirang Phow.	Towthubi Phow.	Sugole Yangba.
Phowkuk Chahow.	Chahow Puritole.	Chahow Erikole.
Chahow Mussapalbi.	Chahow Munkhang.	Chahow Sempak.

Rice is mostly transplanted, and the land suitable for it is moist and marshy.

Dal.—The following is a list of the dals procurable in the country:—

Mung.	Khesari.	Mungul or Mutter.
Sugole Hasyeor Kulye.	Nunghasye.	Cha Hasye.
Hasye Moirungbi.	Murramhasye.	Haoye Tuchumbi.

The vegetable productions of the country are as follows:—

Potatoes of inferior quality, sweet potatoes or sukurkunds, kalindri, kolee hasye, haoye assungba, brinjals, cucumber, pumpkins, onions, pepper, and tobacco of good quality. English vegetables, peas, indigenous and English, cabbage, cauliflowers, beans, &c.

Wheat is grown in the cold season in small quantity, but thrives splendidly.

Fruits are scarce, and few in number. Plantains of fair quality; pine-apples, mangoes (some of large size and fine quality) are almost the only fruits procurable, which would be relished by an European. The stone of the mangoe at Manipur seems wonderfully prolific, for each seed often produces as many as three or four seedlings, which, if separated when young, would all grow into healthy trees. A plum resembling an English variety is common, but, as met with in the bazars, is excessively bitter. Peaches grow, but of poor quality. Apples grow on the slopes of the hills, of fair appearance externally, but quite uneatable. Throughout the valley and the neighbouring hills, the bramble and wild raspberry are common. Jack, guava, and rasberry are procurable. Palm and cocoanut trees are quite unknown. Cotton does not grow in the valley. The cultivation of sugarcane is very limited, but thrives well.

The crops raised by the inhabitants of the Manipur Hill Territory comprise rice, cotton, oil seeds, pepper, tobacco, vegetables of various kinds, potatoes of small and inferior quality, ginger, sweet potatoes of very superior quality, Indian-corn, pan leaves, &c. There are numbers of jungle roots and plants used also as food by the hill-men. The yam is plentiful.

Jute, flax, hemp, are not cultivated. Opium is cultivated by the Muhammadan population only to a small extent.

Domestic Animals.—The domestic animals kept by the Manipuris are the horse or rather pony, the cow, buffalo, goat, fowls, ducks, geese, pigeons, cat. Dogs are only occasionally kept by them. They look upon them as unclean, and therefore have to bathe if touched by them.

Breed of Ponies.—The breed of ponies in Manipur is similar to that in Burma; they are generally small, under twelve hands high, but strong and hardy. Good ponies are decidedly scarce, and the Manipuris show a remarkable carelessness in breeding them. They are allowed to graze about the country in herds. Consequent upon this, good ponies are becoming more and more rare every year, and threaten to become altogether extinct at no distant date.

payment of the usual tax in kind. Connexions of the raja, brahmans, and sepoys, pay no rent or tax on a fixed proportion of land regulated in each case, but on any increase on the land cultivated above that proportion rent is paid.

Proportion of land cultivated by direct system.—The proportion of land cultivated under what may be called the direct system on account of the raja, is about a third of the whole; rather more than a third is in the possession of the members of the ruling family, brahmans, andsepoys; the remainder is in the hands of the headmen, officials, &c., who hold it by favour from the raja. Each individual liable for lallup or forced labour for the state is entitled to cultivate for his support one purree of land, equivalent to about three English acres, subject to the payment of the regular tax in kind.

Tax in kind upon land cultivated.—The tax in kind realized from each cultivator, and which goes to the raja, is liable to many modifications, although in theory the tax is a fixed one. The tax varies from two baskets to thirteen from each purree. It is said that the two baskets which nominally should only be taken from every one alike, is realized from favourites, and that the average from others may be set down at twelve baskets yearly; this is seldom exceeded, except in rare emergencies, as war, &c. This, again, will only apply to land cultivated for the raja or held by those subject to lallup. In cases where lands are held by officials, &c., as the middle class of men, the burdens are more severe, running as high as twenty-four baskets per purree, which is said to be the outside limit.

Considering, however, that the worst purree of land yields one hundred baskets, and the best from one hundred and sixty to two hundred, the thirteen baskets is not a high rent, but so long as the rent taken by the state is given out as two, every basket over this is an exaction, and may be made a matter of grievance as it is now.

The average yield per purree, or three acres, is about one hundred and fifty baskets annually; each basket contains about sixty pounds.

Cultivation extending or otherwise.—The raja, as already said, is the absolute proprietor of the soil, and can dispose of it as he likes. No one is prohibited from cultivating, but rather the contrary; for every male who comes on duty is entitled to cultivate one purree of land, paying in rent for the same in kind. The tax taken over two baskets is considered a matter of grievance; but this grievance can only be one as long as the purree of the cultivator is of the standard measure, which is very seldom the case. Indeed, it has sometimes been found nearer two, and until a survey has been made, neither the raja nor the people can be satisfied. Seeing the necessity for a survey, the raja commenced one in 1868, but it was much disliked. Several persons connected with it have been punished for taking bribes; but bribes will still be taken, and so the measurement will not be honestly done, even if the people employed were qualified to survey it, which is doubted.

The land under cultivation yields sufficient for the wants of the people; but the action of the Keiroithau is against the extension of cultivation, and unless steadily looked to, would lead to its diminution. For some time past, attention has been directed to the improvement in the Keiroithau; and as the raja is anxious to bring more land into cultivation, for which purpose he has caused water-courses to be dug, he will see clearly the necessity of so managing the Keiroithau as to make the people willing to take up the land which will be thus rendered fit for cultivation. It has been ascertained

Some thirty-three years ago, an attempt was made to breed horses in the valley, but the experiment failed. In 1839 Government, at the request of Nar Singh, then regent, sent an Arab stallion and eight mares, apparently stud bred, to Manipur. In a few years, however, they and their progeny had all died.

No other experiment of the sort has since been tried. It is likely, however, that Cabul horses would thrive, as that breed is the one that stands all climates in India, probably the best. Arabs, as a rule, don't thrive in the climates of Assam or Eastern Bengal, which Manipur resembles.

Breed of Cattle.—The ordinary breed of cattle is the same as that of Bengal; they are, however, a better looking class of animals, probably from the climate being more favourable, and grazing ground being of better quality. They have lately decreased to a great extent owing to the murrain of the year 1870-71. There is also a variety resembling the Brahmany breed. Buffaloes were plentiful, and formed the chief trade of the country, but they also were killed by the murrain, as many as ninety-five per cent. of all the buffaloes perished. Sheep are not bred in the valley, although imported ones thrive well, the ewes giving as many as two, three, and four lambs at a time. The other domestic animals resemble in all points those common in Bengal.

Domestic Animals kept by Hill-men.—The domestic animals kept in common by the hill-men are buffaloes, cows, methnas, goats, pigs, dogs, cats, fowls, ducks, and pigeons. The methna or hill cow is an animal peculiar to the hills bordering on the north-eastern frontier. It is a large animal, and in shape of body closely resembles the buffalo; its horns are short, however, like the cow and thick at the base; it is also seen, unlike the buffaloe, with the hide marked in coloured patches, although black is the ordinary colour; neither is it half amphibious like the buffalo. This animal is highly valued by the hill-men, and is consequently expensive; the cost of a methna being from rupees forty to seventy, thus very few can afford to keep them. No use is made of the animal while alive, it not being worked like the buffalo. It is killed for feasts and sacrifices. The goat common in the hills is the long-haired variety. The dog, except to the north, is similar to the Bengali pariah. The same with the other animals mentioned above.

Area of land fit for Cultivation.—It is impossible to ascertain with any precision the amount of land cultivable in Manipur, but it is believed about one half of the whole area of the valley is fit for raising crops of various kinds. Of this, only about a half is under cultivation.

System of land-holding.—The whole land system of the valley starts with the assumption that all the land belongs to the raja, and is his, to give away or retain as he pleases. Under the raja is an official named the Phunan Salungba, whose duty it is to superintend all matters connected with land cultivation; he looks after the measurement, receives the rent in kind, and transacts all business matters connected with land on behalf of the raja. The land is sub-divided into villages and their surroundings: the headman of each division or village looks after the cultivation, and is responsible for the realization of the tax payable in kind by each cultivator; he holds no interest in the land, and is merely an agent of the raja.

Grants of land given to favourites, &c.—Besides the land thus directly, as it were, cultivated for the raja, grants of lands are given to officials and favourites, sometimes for their own lives only, or for a specified time, sometimes for themselves and descendants. These hold their lands on

from all sides that within the last few years more especially, cultivation has been considerably increased; water-courses have been extensively constructed, the survey is being still carried on, and with more satisfaction to the people, and the Keiroithau has been so modified as to be no longer a cause of dissatisfaction to the cultivators.

Mode of Land Cultivation.—The mode of cultivation of the soil does not, from what is the practice in Bengal, materially differ, so far as tillage is concerned. The operation of scratching up the soil, and preparing the field for the reception of the rice seed, commences in February, and in May they sow what is called "pung-hul," or dry seed, cast in dry ground. In June the rains having set in, the field is brought by successive ploughings and harrowings into a state of liquid mud, and in this the "pung-hul" is cast. The seed for the "pung-hul" is first quickened by being moistened with water and kept in a covered basket until it shoots. As this seed floats on the surface of the mud, it has to be carefully watched until it takes root, and three or four leaves spring up, in order to protect it from wild ducks and other birds. After this comes the "ling-ba," or transplanting. The seed for the plants, which are destined to be transplanted, are usually sown very close, in plots carefully prepared for the purpose. When the transplanting season arrives, the plants are pulled in handsful out of the ground; the roots are by washing divested of all the earth attached to them, and having been taken to the field, they are one by one separately inserted in the mud. For a time after transplanting, they look as if they were all withered up, but they soon spring up and afford an excellent crop. If the ground has been carefully deprived of weeds before sowing the crop, weeding afterwards is not required. The only cultivation of any importance is that of rice. Not a particle of manure is ever placed on the ground, and yet, year after year, good crops are raised on the same spot. The yield has, of course, lessened from what it was, but its being still so very considerable as it is, evinces a very rich soil. The mainstay, however, of Munipur is the crop raised at Thobal and its vicinity. There the river, once at least in the year, inundates the rice fields, giving them amazing fertility. About Thobal they weed with a harrow, which, drawn by a buffalo over the rice fields, uproots indiscriminately the weeds and rice. The former die, but the rice plants take root again, and is not injured. When the rice begins to ripen, it has to be watched against the depredations of immense flights of birds. Deer, and other wild animals also, do a great deal of mischief, and against them precautions have to be taken. The rice having ripened, is cut with a knife slightly curved at the top, and having a rough edge like a saw. As it is cut, it is laid in handsful on the ground, and when dry, tied up in sheaves. These sheaves are carried to the part of the field most convenient for the purpose, and the rice beat from them on a large reed mat. After having been winnowed by means of fans, the rice is ready for the granary, and removed to it. This sun-dried rice keeps very well in husk; but when cleared of the husks, it can be kept for a short time only. The straw is left lying in a pile round the place where the paddy was beat out. Except as fuel, no use is made of it.

It will be seen from the above description that the mode of cultivation, the planting and transplanting the rice, &c., is the same as that followed in Eastern Bengal. The fertility of the soil, which continues without manure to yield good crop, is doubtless owing to the fact that the rivers flowing through the valley are in the rainy season enormously loaded with mud, which becomes annually deposited in the rice fields. The Munipuris

themselves seem, however, to be unaware of the value of the rivers in this respect, and attribute the fertility of the soil to its own inherent richness.

The soil of the valley is nearly all throughout of excellent quality, and of great depth. The general run of it is a blackish loam towards the hills, and on the hills themselves this becomes reddish and of inferior quality. The low hills in the valley, as a rule, have a poor soil, clayey and pebbly: on some of them, however, the soil is good, and of fair depth.

Revenue of the Country.—As might be expected from the isolated position of the country, and the poverty of its inhabitants, the money revenue of the state is but small. Were it not the policy of the Government to render no assistance—nay, to cramp any efforts to make anything of the natural resources of the country, this need not be. The money revenue of the state, including the compensation of Rs. 6,370 per annum paid by the British Government for the surrender to the Burmese of the Kubo Valley, is estimated from twenty-five to thirty thousand rupees annually from all sources.

Taxes on Imports and Exports.—The Munipuri authorities have furnished an account of taxes levied on goods imported and exported for one year, 1868-69, which is subjoined below: whether correct or not, there is no means of verifying.

No further information regarding imports or exports has been since supplied.

Imports from Kachar.

	Tax levied. Rs.	A.	P.
Betelnut and pân	721	8	0
Cloth	562	13	0
Yarns	203	6	3
Brass and other metals	228	7	0
Hukas	206	15	9
Miscellaneous	52	5	9
TOTAL ...	1,975	7	9

Exports from Manipur to Kachar.

Cloths	505	14	3
Yarns	127	3	6
Manipur buffaloes	1,500	0	0
Burma ditto	500	0	0
Manipur ponies	900	0	0
TOTAL ...	3,533	1	9

Export from Manipur to Burmah.

Silk	100	0	0

Other Revenue.

Licenses for cutting wood, bamboo, and cane, in the Jiri Forest	406	2	3
By sale of elephants caught in the Jiri Forest ...	7,000	0	0

The trade in buffaloes has been stopped owing to the murrain in the country.

This year some thirty elephants have been caught from the Limatol range of hills, and will more than compensate the loss in revenue by the stoppage of the trade in buffaloes.

It is impossible to get anything like a correct idea of the revenue realized from the Manipuri inhabitants of the valley, the estimate of the authorities themselves is between rupees twelve to fifteen thousand per annum.

Currency and Coin of the country.—The only coin proper to the country is of bell-metal, and small in size, weighing only about sixteen grains. This is coined by the raja as required, goods or money being taken in exchange. The metal is obtained chiefly from Burma, and consists of old gongs, &c.; some of it is also procured from the British provinces. The process of coining is very primitive: the metal is first cast in little pellets; these are then softened by fire and placed on an anvil; one blow of the hammer flattens the pellet into an irregularly round figure; a punch, with the word "sri" cut on it, is then driven on it by another blow, which completes the process. The market value of the "sel," as it is called, varies when rupees are plenty, then "sel" is cheap; when scarce, the opposite. The present value of the coin is 428 to one British or Burmese rupee, and its usual variation is said to be from 420 to 450. There is no evidence whatever of there having been at any time a gold coinage in existence; but it is stated that Chourjit Singh, about 1815, coined silver of a square form and of the same value and weight as the British rupee. The British and Burmese rupee, both representing the same value, circulate freely; also the smaller silver coins, as four-anna and two-anna pieces. About seven years ago an attempt was made by the then political agent to introduce copper coinage, and a large quantity was supplied by Government. The experiment totally failed, as the women in the bazars positively refused to have anything to do with it, and the coin had to be returned. The bell-metal coin, in conjunction with rupees and smaller silver coins, are amply sufficient for the wants of the country. Besides coin, bartering articles in the bazar is quite common.

Manufactures.—As might be anticipated from the isolated position of Manipur, its manufactures are few and unimportant; they comprise—

Cloths.—These are manufactured in cotton of various kinds, chiefly a coarse quality, called "kess." These coarse cloths are purchased by the hill tribes chiefly; some, however, find their way into Kachar. Of late years finer qualities of cloth have been made from English yarns.

Leather.—In leather manufactures, it is said, there has been of late years a great improvement. Formerly tanning was a matter of great difficulty, and the results inferior. Now they use the bark of a tree, which is found in plenty in the jungles; by this they make leather superior to any formerly known in the country; they also enamel the leather very nicely in black. The skins used are those of deer and calf, and the articles made, saddles, shoes, belts, pouches, &c., for the use of the troops.

Cooking Pots.—Cooking pots, &c., are made in brass, copper, bell-metal, &c.; they do not differ from those in use in Eastern Bengal.

Pottery.—In clay only ordinary pots and water gharas are made. Stone bowls are also to be found nicely made and polished; the stone used is ordinary sand-stone, artificially blackened.

Jewellery.—The jewellery manufactured is of fair workmanship, but not distinguished by any special merit; rings, bracelets, necklets are the articles chiefly made. A large number of brass and bell-metal armlets are made, which are disposed of to the hill-men.

Iron and Steel.—In iron and steel are made dáos of various kinds, spear, and arrow heads, &c. Firearms are not made in any form.

Carpentry.—The Manipuris have a great reputation as carpenters in the adjoining provinces of Kachar and Silhet, especially for the better kinds of work: here good workmen are few, and are entirely monopolized by the raja. The good carpenters there are, however, capable of turning out first rate works, and can imitate English work successfully.

Turning, &c.—Turning in wood and ivory is common. They can also silver glass, and electroplate, make good serviceable locks, and can at a pinch repair and clean a clock.

Dyeing.—Dyeing in a few colours is practised; a yellow dye is common, procured in the hills.

Fine Arts.—The Manipuris have some taste in the arrangement of colours, but of drawing or painting they have little or no idea.

Silk Culture.—The cultivation of silk, which, if properly developed, would form a most important article of export, is unfortunately much restricted. The silk culture is entirely in the hands of the Loi part of the population, and only five villages to the west and north-west of the valley close to the hills rears the worm. The fact of the Loi being the cultivator of silk is fatal to its extension, as by the custom of the country, which so much associates position or caste with the nature of the various employments pursued, any one wishing to engage in silk culture must lose position and will become a Loi; thus it is that the production of silk is on a very limited scale. The food of the silkworm is the mulberry leaf, and the species is common in Bengal, although the silk yielded is of a decidedly superior quality. About three hundred persons are employed in the silk culture, and they pay for the privilege some three hundred rupees annually, they are for this payment excused from the operation of lallup, or forced labour.

The raw silk is disposed of by the above to a weaver class called "Kubo," they having originally, it is said, emigrated from the Kubo Valley in Upper Burma. These weave it into various clothes, dhotis, pagris, kamarbands, dresses for the women, &c. A small quantity of silk cloths find their way into Kachar. The Burmese traders who frequent Manipur buy up greedily all the raw silk they can get; this speaks well for the quality of the silk, as the silkworm is plentiful in and near the Kubo Valley.

Bazars and Market Places.—All the marketing of the country is conducted in the open air by women.

Many of these collections of women are to be found throughout the Emphal or capital, but the principal meeting-place for women trading there is on a vacant plot of ground to one side of a brick bridge; here, during the early part of the day, the women congregate with their wares for sale. In the afternoon this market-place is deserted, and the women all migrate to the side of the road leading to the raja's enclosure, quite close to the gate, and a very short distance from the bridge. There is no attempt in any of the market-places at the erection of shelter of any kind, and the women remain exposed to rain or sun as the case may be. The same custom prevails in the British provinces of Kachar and Silhet among the Manipuri population settled there. There is very little to interest a European in the contents of the various market-places, which consists of food, such as dry fish, rice, vegetables, pân, supari, clothes, ornaments for the hill-men, and sweetmeats. Here, however, especially during the cold season, the curious observer will be rewarded by seeing large numbers

of hill-men from the northern hills, especially in their curious costumes. About three thousand women assemble in the afternoon bazar. Men, with the exception of foreigners, are not allowed to enter the market places: all the buying and selling is conducted by women.

Curious custom in the large bazar.—There is a curious custom in connection with this afternoon bazar deserving of mention, as illustrating the sort of petty of oppressiveness which is so characteristic of Manipuri rule. A certain number of the raja's house servants, called "Haomacha," ten in number, daily visit this bazar, and take from the women enough food to last for one day; this is bitterly complained against by the women, who suffer much from the indiscriminate plundering which is carried on, and which comes hard on some of them; the amount of food thus carried off by the raja's servants amounts to about 1-8-0 per diem in value; but so wedded are the Manipuris to their customs that successive political agents have failed in inducing them to carry out any reform in this, although the women express their willingness to submit to any small regular tax that may be imposed, to avoid the irregular plundering that is thus openly carried on. This custom was supposed to have been abolished in 1871 on representations being made by the officiating political agent, a small tax being substituted on all the women frequenting the bazar with articles for sale. After a time, however, the custom was revived, the raja's mother getting the credit of making daily requisitions in the bazar, instead of the raja's retainers; thus matters are actually worse than before, as the poor women find themselves saddled with a tax, and get robbed, to some extent at least, as before, into the bargain.

Slavery in Manipur.—Another of the institutions of the country which will now briefly be described is slavery. The name of slavery, however, as it appears to European ideas, is, perhaps, too harsh a name for the mild form, which in most, if not in all, instances obtains in Manipur.

Its forms.—The slavery which exists in Manipur may properly be divided into two classes; 1*st*, that in which any one becomes a slave either temporarily or permanently of his own free will; and 2*nd*, when he or she is made a slave of forcibly, and against the will. Debt is perhaps the most general cause of voluntary slavery. In this case a man in debt will confess his inability to pay, and agree to serve his creditor until such time as the debt can be paid; his services thus are credited as interest on the original debt, although it does not follow that the original sum in all cases taken; a greater or less sum may be taken, as may be agreed on. Men not in debt also become slaves for a money consideration of which they may have need; often as they are fed and clothed at their owner's expense, as McCulloch observes, from "sheer laziness." Nothing can be said in favour of the system under which people may become slaves not of their own free will. A not uncommon form of this kind of slavery is that of parents disposing of their children either temporarily or permanently, a fruitful source of immorality. It is said that this is only resorted to in extreme cases, as want of food, &c., and is looked upon as a disgrace; but this is somewhat doubtful. For certain crimes people are made slaves. In cases of theft, when the culprit is caught but the goods not recovered in full, he and his family may be seized and sold until the claim for the stolen goods is recovered. In cases of debt, when the claim is not settled and no arrangement is made, the debtor and his family may be seized and sold in satisfaction of the debt. In adultery cases, when the claim for damages cannot be realized, the same may happen. The raja's slaves number about

1,200 or 1,500. The classes who are the raja's slaves are the Ayokpa, Tengkul, and Kei. On a change taking place in the rulers of the country, it was formerly the custom to seize the slaves of those who had held office, and to divide them among the adherents of the new ruler. This practice, when the changes of rulers become so very frequent as it latterly did, was found to entail upon individuals more hardship than the worth of the slave. Slaves, therefore, when seized were not distributed amongst adherents, but made to work for the raja under the name of "Ayokpa." The present raja has, it is said, ordered that slaves shall remain, in case of a change of officers, the property of their owners under all circumstances. Ill-usage of slaves does not seem common; they are generally treated as part of the family with whom they reside, and do not hesitate to run away when they are ill treated, which creates a scandal, and is carefully avoided. Cases of cruelty do, however, occur, but such cases are exceptional.

Courts.—The chief courts are two in number, the Chirap, and the Guard or Military Court. There is also a court for the trial of cases in which women are concerned, and other minor courts for cattle disputes, &c., &c. Cases decided by any of the courts may be appealed to the raja, who decides the case as he thinks proper. The Chirap, which is the chief court, consists of thirteen senior members, all of whom are appointed by the raja. The two senior members of the court as at present constituted are the Joobraj, or eldest son of the raja, and a chief of a district, named the Dola Raja. The guard or Military Court, is composed of the eight senior army officers, named majors, and other officers of the army. In it all cases in which sepoys are concerned are heard; it also occasionally takes up other cases. The Paja or women's court consists of six members appointed by the raja from no particular class. In this court all cases of family disputes in which women are concerned, wife-beating cases, adultery, &c., are, in the first instance, heard; serious cases may afterwards come before the Chirap. The other courts are unimportant. In former times, the membership of the various courts was hereditary; now all the appointments are made by the raja.

Village Punchayets.—In the villages situated in the Manipur Valley are clubs, named "Singlup" or wood clubs, resembling the punchayets of Bengal. These clubs, under the sirdar or head of the village, have the general control of it, and adjudicate in trifling cases arising in the village. In the event of a villager sinking into a state of extreme poverty, these clubs supply him with necessary food. In sickness they look after him, and when dead, provide the wood, &c., for his last rites. In this way, although many of the inhabitants are very poor, actual starvation or fatal neglect is rendered impossible.

Punishment for Offences.—The punishments inflicted for the various offences are numerous. Treason or conspiracy against the raja is the highest offence that can be committed. Before the advent of the present raja, who has relaxed the severity of the punishments awarded in such cases, death was the penalty, not only to the chief offender, but to all his followers. If the chief culprit belong to the royal family, he was put in a basket and thrown into a river, and there kept until drowned. (This kind of punishment is believed to be common in Bhootan); the predecessor of the present Raja, Narsingh, carried out the punishment in its integrity. Murder is the next offence in point of magnitude. For this crime, the punishment is death, except in the case of Brahmans (whose punishment for murder is simply banishment from the country) and women.

Execution in its form varies with the nature of the murder. Should the deed have been done by beating, then the punishment is being beaten to death with clubs. If by cutting or stabbing, the head is cut off. Hanging is also mentioned as being one of the means of executing. No executions have taken place for the last four or five years. Cases of assault and petty theft are punished by flogging with a cane on the shoulders, the culprit on his face on the ground, and by exposure in the bazar; also imprisonment. The hair is occasionally cut off as a punishment, but rarely. Fining is the commonest of all punishments, and leads to gross abuses. Women are not confined in the jail: their usual punishment is shaving the head and exposure in the bazars, the offender being walked round them on successive days. They, in the event of not answering freely before the court, may be tortured with thumb screws. They are also, as a punishment chiefly for loose behaviour, made prostitutes of occasionally. In the cases where imprisonment is carried out as a punishment, in a good many instances, as in cases of arms stealing, which is reckoned a very serious offence, and debt, no time for the imprisonment to expire is mentioned. In the case of the debtor, release follows payment of the debt. Political offences come under the same category, the term of imprisonment not being defined. Specified terms of imprisonment vary from one week to twelve years.

Jail.—The jail is situated within the raja's enclosure; it is surrounded by a high sun-dried brick wall, and is calculated to accommodate one hundred and fifty prisoners. The sanitary conditions seem as bad as they could be, and yet, since its construction some nine or ten years ago, among an average of one hundred prisoners only five deaths have occurred. The prisoners are freely employed on the roads, &c., outside, which may help to account for the small mortality. The interior discipline of the jail is looked after by the guards, &c. Breaches of discipline are punished by flogging, increased weight of irons, lengthened term of imprisonment, &c. Most of the prisoners are ironed, but not heavily.

Cattle wounding.—Before quitting the subject of offences, some allusion may be made to cattle wounding or killing, which are serious crimes according to the Manipuri code of law. In every case where a cow dies, the authorities have to be informed of the circumstance; and an enquiry takes place, followed in a good many instances, if not in all, by the fining of the individual to whom the cow belonged, or, in doubtful cases, the village in which it is found. This gives rise to a great deal of rascality, as any one having a spite against another, has only to smuggle a dead cow into his premises, or wound some of his cattle to get him into trouble. The members of the court for trying such cases, like the others, receive a share (about 30 per cent) of the fines inflicted; so, it may be imagined, few escape. In cattle cases, according to the authorities, fines vary from fourteen annas to rupees one hundred.

Education.—The question of education may be dismissed in a very few words. Last year a school was established in Manipur at the suggestion of the late Political Agent, Major-General W. F. Nuthall, and the Government of Bengal presented books, maps, &c., to the value of four or five hundred rupees, but for want of encouragement on the part of the authorities it has been nearly closed. Some few boys attend occasionally. The Manipuri prefers remaining ignorant. So illiterate are they, that some of the highest officials can neither read nor write, and are not a whit ashamed for their want of knowledge.

Written character of the Manipuri language.—The Manipuris possess a written character of their own, which seems a modification of the Nagri. This character is said to be very ancient, only a few can write it. Of late years, the Bengali character has been chiefly used, except in cases relating to Manipur Proper itself.

Climate, &c.—The Manipur Valley being situated at an elevation of 2,500 feet above the sea, is naturally cooler than either Kachar, or the neighbouring valley of Kubo, both of which are but little elevated. The difference is not so striking thermometrically as might be anticipated; but so far as actual feeling goes, the difference is great.

Temperature.—The following will show the average temperature, with the highest and lowest readings, at 3 P.M., for each month in the year 1868-69, from May to April:—

Months.	Average.	Highest.	Lowest.
May	79° 10′	89°	74°
June	83° 6′	92°	76°
July	81° 14′	86°	77°
August	82° 25′	89°	78°
September	81° 20′	86°	74°
October	78° 14′	84°	66°
November	71° 20′	78°	66°
December	65° 13′	70°	60°
January	64° 3′	67°	61°
February	75° 13′	81°	61°
March	76° 12	84°	64°
April	80° 25′	88°	71°

At the hottest season the nights and mornings are always cool, and every breeze is gratefully fresh and cool. Punkahs are not used or required; and drinking and bathing water is always cool, if kept under cover and in the shade.

Fogs in the Cold Weather.—During the cold weather fogs are common, especially in the swampy ground to the south of the valley; they do not last long, disappearing usually about 9 A. M. In the coldest part of the season hoar frost is always seen in the early morning; but ice does not form in the pools.

Rainfall.—The average annual rainfall is considerably under what it is the neighbouring district of Kachar.

The following shows the total rainfall registered in each month during the year 1872-73:—

May	1872	2· 4″	November	1872 ...	...	0· 0″
June	„	1·80″	December	„ ...	...	0·46″
July	„	8·98″	January	1873 ...	...	0 50″
August	„	5·38″	February	„ ...	...	0·56″
September	„	5·12″	March	„ ...	...	3· 0″
October	„	5·14″	April	„ ...	...	3·76″
			TOTAL		...	36 74″

This season, 1872-73, there is a general complaint of the rainfall being too plentiful. In October there was a very heavy rainfall, which did some damage to the crops, but which was afterwards repaired by re-planting, re-sowing.

Thunder-storm, &c.—Thunder-storm and violent winds are uncommon: these storms seem to spend their force in the hills before reaching the valley.

Prevailing Winds.—The prevailing wind is from the south-west, and blows with remarkable steadiness, seldom varying all the year round. East winds are reckoned unhealthy.

Earthquakes.—The Manipur Valley has occasionally been subject to earthquakes, but of a slight nature, until the formidable convulsion of January 1869. The following is a brief account of it, chiefly taken from Dr. Brown's official report sent in to Government shortly after the occurrence :—

"At the commencement of the earthquake I was standing in the centre "room of my house. I did not take alarm at the first one or two vibrations, "thinking that, as usual, they would rapidly cease; the vibrations in-"creasing, however, I made at once for the door of exit. I experienced "some difficulty in making my way through the front room, the ground at "this time undulating so strongly that walking was a difficult matter. "Arrived at the outside of the house, the ground was in such violent "motion that I found it impossible to proceed more than a few paces, when "I was either thrown down, or sank down involuntarily, my face turned "towards the house, and on my hands and knees. At this time the motion "of the ground was most remarkable : it seemed to rise and fall in waves "of about three feet in height. A very short experience of this wavy "motion sufficed to settle the fate of my house; after swaying about and "creaking and groaning for a brief space, the upper storey, built of wood "and bamboo, settled down with a crash on the lower walls, which fortu-"nately, although much fissured and thrown out of the perpendicular, with-"stood the pressure. Almost immediately after the fall of the house the "motion ceased, and I was enabled to regain my feet, and see what damage "had been done. I found the house inside in a deplorable state, and one "illustrating the wonderful force of the earthquake; heavy book-cases and "other articles of furniture had been literally thrown violently about, and "the destruction of crockery, bottles, &c., was very great. Outside my "compound I found the house in which the treasure chest was kept level "with the ground, but no one hurt. A glance at the rajbari close by "showed me that the raja's pucka house was in ruins, with many other less "substantial buildings. In fact, in every direction fallen houses of all "descriptions, slight or substantial, attested the great violence of the earth-"quake. Every one was in a state of very great alarm, never having expe-"rienced anything of the kind, except the very slightest shocks before. In "a time of such terror and confusion, it is a difficult matter to make accu-"rate observations as to time, &c., however, I looked at my watch when the "shock commenced and found it three minutes past five (evening), on ris-"ing from the ground after the earthquake was over, it was exactly five "minutes past five; allowing for errors, I think it may be almost assumed "with certainty that the shock lasted about a minute and a half. So far as "I could observe, the lower animals did not seem to be at all affected by the "phenomenon. There was nothing unusual in the weather or the tempera-"ture at the time of the shock. I had an excellent opportunity of observ-"ing the state of the weather on the day of the earthquake, as I rode into "the capital from the foot of the hills to the south-west of the valley that "morning; the only two things that struck me were the entire absence of "the usual morning fog, and the presence of a particularly dense bank of "blackish cloud over the high hills to the north-west, the rest of the sky "being clear. The natives all say, and I agree with them, that the first "shock was almost due north and south, but according to them the undu-

"lations almost immediately after this assumed a circular character, and "seemed to come from all quarters. This may be, but I did not at the "time become conscious of any change of direction in the motion. About "15 minutes after the occurrence of the first shock, another took place, "slight however in character. Without giving the particulars of every "slight shock which followed the major one, it may be stated that up till a "quarter before 10 P. M. on the 14th, the shocks, although slight, were very "frequent, keeping the inhabitants in a constant state of alarm, most of "them camping out all night, afraid to sleep inside their houses after the "experience they had on the 10th. During the 15th, 16th and 17th, I "observed no shocks, but on the morning of the 18th they again recom-"menced, and I observed distinct shocks, slight and not lasting more than "a few seconds, one at 7 minutes from 2 A. M., another at 10 minutes to 8 "A. M. On the morning after the occurrence of the earthquake, I visited "the rajbari and other places to witness its effects. In the rajbari enclo-"sure, which is of great size, there is a maidan (plain) of some extent, "which lies rather lower than most of the other parts of the ground; in "this space were the remains of many openings, now closed with fine mud, "where the ground had opened, and great volumes of muddy water had "been poured out. In this space also the ground was much fissured, and "for 20 or 30 feet it was broken, and had sunk in portions more than a "foot. Many of these closed apertures were quite soft, and allowed a "walking stick to be pushed down 10 or 12 inches until the solid ground "was reached. The main branch of the river which runs through the "capital flows at a short distance from the rajbari, and an inspection of "its banks showed most unmistakeably that along the course of the river, "the disturbance of the earth had been much more severe than in places "situated at a distance from it. The ground along the banks and near the "river was most extensively and widely fissured, and it had sank several "feet in many places. On the morning of the 11th, the river had fallen "about a foot, and the current was very sluggish; evidently the bed had "been depressed; the following day the river had risen about a foot above "its former level, and the current was re-established. In the fall of the "raja's two-storied brick house, a most substantial and ornamental build-"ing, and which had only been finished five years ago, I regret to say "four women were crushed to death and a number of people wounded. "The raja's loss in property is very great, and is not yet fully known; he "is especially sorry about his muskets, numbers of which, but recently "received from Government, have been irretrievably destroyed. Full parti-"culars from all the outlying districts and thānās have not yet been receiv-"ed, but as far as I can ascertain, the earthquake has been universal all "over the valley and in every direction in the hills, and much damage has "been done, but so far as I can hear without loss of life. At Moreh Thānā, "on the Burmese frontier, four days' journey from this, the earthquake is "described as having been very severe and the ground was extensively fis-"sured. To the north many villages belonging to the Nagas have been "demolished. The hill streams have all risen from 1 to 2 feet. At "the salt-wells in the valley, some 14 miles from this, but little damage "was done to the houses, but the salt water in the wells is reported to "have increased in depth 6 feet, and this increase was accompanied "by much noise. I have made enquiries as to the behaviour of the "large lake or jhil to the south of this, about 14 miles, as I expected "that it would show some remarkable phenomena, and I am informed

"that during the earthquake the water was violently agitated, and be-
"came of a reddish colour. After the earthquake the water appeared
"permanently increased, and a most remarkably thick crop of water plants
"appeared on the surface, rendering the progress of boats very difficult.
"The reports from the line of road between this and British territory all
"point to most extensive damage, the road in many places being completely
"destroyed. An enormous mass of rock is described as having blocked
"up the Eerung River close to the ford, leaving but a few feet for the pass-
"age of the water."

"After the above account was written, I had opportunities of observing the results of the earthquake in various parts of the valley, along the road towards Kachar through the Manipur Hills, and in the hills to the north leading towards Assam. With respect to the valley, there could be no doubt that the centre of the disturbance was the capital itself, the effects, as one increased his distance from it, seemed to lessen gradually. I could not trace any marks of blocking up of the Eerung River as mentioned in the above account, when I crossed the river on my way towards Kachar, about nine months after the earthquake took place, two days' journey north-west among the hills. The convulsion must have been unusually severe; in a confined valley surrounded by high hills and intersected by streams I found, a year after the event, evidences of a marked character and more severe in effects than I had observed anywhere else; it was evident that a large area of ground had suddenly sunk about 20 feet or more, and that simultaneously a tremendous discharge of water had taken place, as the whole of the sunken area had been swept quite bare, not a scrap of verdure being left; large trunks of trees were strewn about, and boulders of all sizes had been swept here and there. At the time of my visit to this spot, a considerable stream of slate-coloured water was still pouring out from near the centre of the space.

"Still further north and north-east large land-slips had occurred, and trees and enormous masses of rock had been riven asunder and thrown about.

"I heard of no deaths other than those mentioned in the foregoing account as having occurred in the valley, and there would seem to have been none at all in the hills.

"Since the occurrence of the earthquake of 1869, and the various subsequent minor shocks so far as I can ascertain, there have been only a few repetitions of the phenomena, but on a very mild scale, such in fact as are commonly experienced in many parts of India."

It is the custom among the Manipuris on the occurrence of an earthquake to shout "gnā, chak" (fish, food); this custom is stated to arise from a notion that it has an effect on their food, and as a prayer that the supply of fish and rice may not be diminished.

Roads.—The most important of the roads is that leading from the Manipur Territory to the British province of Cachar. Before the construction of this road by Government, communication with the British provinces was chiefly carried on by two routes, the Kala Naga, along which the road was constructed, and the Aquee route lying to the north of the above and still used, though unfrequently, by the hill-people. The distance of the road is calculated to be 103 miles from the sudder station of Silchar to the capital of Manipur.

This road was constructed by Government shortly after the first Burmese war, and was kept in repair by it until 1865, when, by mutual arrange-

CENTRAL SECRETARIA

ment with the Manipur Raja, its repairs were undertaken by him; si then the road has been yearly getting worse, and threatens eventually, u less repairs are insisted on, to become in some places almost impassal The larger rivers are bridged with cane swinging-bridges during the rain

The roads in the Manipur Valley are few. One leads from the foot the hills to the capital; it is continuous with the hill road, and is in f order. Good bridges are much wanted for all the roads.

Another road has been recently constructed leading north-east to salt wells; it is about 14 miles long, and is in fair order.

There are no other roads of any consequence in the country.

MANIPUR:
30*th August* 1873.

R. BROWN, F.R.C.S.E.,
Political Agent, Manip

O. S. G. P.—No. 302 R. A. & C.—5-8-74.—150.